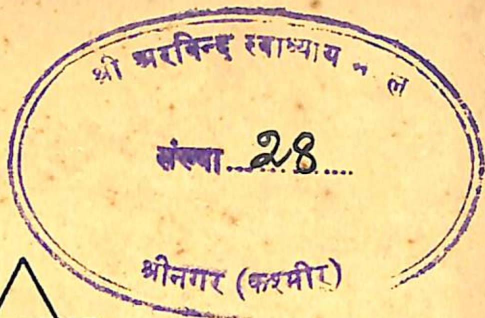
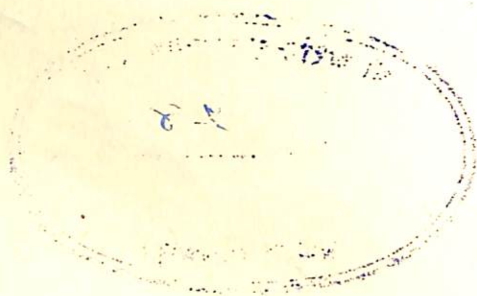




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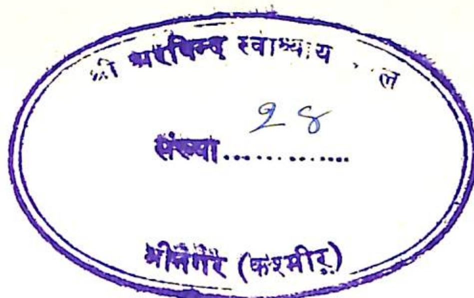
ISHA UPANISHAD





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ISHA UPANISHAD

TEXT AND TRANSLATION

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥*

1. All this is for habitation[1] by the Lord, whatsoever is individual universe of movement

---

* *Iśāvāsyamidaṁ sarvaṁ*
Yat kiñca jagatyāṁ jagat.
Tena tyaktena bhuñjīthā
mā gṛdhaḥ kasya sviddhanam.

[1] There are three possible senses of *vāsyam*, "to be clothed", "to be worn as a garment" and "to be inhabited". The first is the ordinarily accepted meaning. Shankara explains it in this significance, that we must lose the sense of this unreal objective universe in the sole perception of the pure Brahman. So explained the first line becomes a contradiction of the whole thought of the Upanishad which teaches the reconciliation, by

in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥*

2. Doing verily[2] works in this world one should wish to live a hundred years. Thus it is

---

**Kurvanneveha karmāṇi*
jijīviṣet śataṁ samāḥ.
Evaṁ tvayi nānyatheto'sti
na karma lipyate nare.

the perception of essential Unity, of the apparently incompatible opposites, God and the World, Renunciation and Enjoyment, Action and internal Freedom, the One and the Many, Being and its Becomings, the passive divine Impersonality and the active divine Personality, the Knowledge and the Ignorance, the Becoming and the Not-Becoming, Life on earth and beyond and the supreme Immortality. The image is of the world either as a garment or as a dwelling-place for the informing and governing Spirit. The latter significance agrees better with the thought of the Upanishad.

[2] *Kurvanneva.* The stress of the word *eva* gives the force, "doing works indeed, and not refraining from them."

in thee and not otherwise than this; action cleaves not to a man.[1]

असूर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥*

3. Sunless[2] are those worlds and enveloped in blind gloom whereto all they in their

---

**Asūryā nāma te lokā*
andhena tamasāvṛtāḥ.
Tāṁste pretyābhigacchanti
ye ke cātmahano janāḥ.

[1] Shankara reads the line, "Thus in thee—it is not otherwise than thus—action cleaves not to a man." He interprets *karmāṇi* in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second *karma* in exactly the opposite sense, "evil action". The verse, he tells us, represents a concession to the ignorant; the enlightened soul abandons works and the world and goes to the forest. The whole expression and construction in this rendering become forced and unnatural. The rendering I give seems to me the simple and straightforward sense of the Upanishad.

[2] We have two readings, *asūrya*, sunless, and *asurya*,

passing hence resort who are slayers of their souls.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥४॥*

4. One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life[1]

***Anejadekaṁ manaso javīyo*
nainaddevā āpnuvan pūrvamarṣat.
Tat dhāvato'nyānatyeti tiṣṭhat
tasminnapo mātariśvā dadhāti.

Titanic or undivine. The third verse is, in the thought structure of the Upanishad, the starting-point for the final movement in the last four verses. Its suggestions are there taken up and worked out. The prayer to the Sun refers back in thought to the sunless worlds and their blind gloom, which are recalled in the ninth and twelfth verses. The sun and his rays are intimately connected in other Upanishads also with the worlds of Light and their natural opposite is the dark and sunless, not the Titanic worlds.

[1] *Mātariśvan* seems to mean "he who extends himself

establishes the Waters.[1]

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥*

5. That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

**Tadejati tannaijati*
taddūre tadvantike.
Tadantarasya sarvasya
tadu sarvasyāsya bāhyataḥ.

in the Mother or the container" whether that be the containing mother element, Ether, or the material energy called Earth in the Veda and spoken of there as the Mother. It is a Vedic epithet of the God Vayu, who, representing the divine principle in the Life-energy, Prana, extends himself in Matter and vivifies its forms. Here it signifies the divine Life-power that presides in all forms of cosmic activity.

[1] *Apas*, as it is accentuated in the version of the White Yajurveda, can mean only "waters". If this accentuation is disregarded, we may take it as the singular *apas*, work, action. Shankara, however, renders it by the plural, works. The difficulty only arises because the

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥*

6. But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

**Yastu sarvāṇi bhūtāni*
ātmanyevānupaśyati.
Sarvabhūteṣu cātmānam
tato na vijugupsate.

true Vedic sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the liquid. Such a reference would be entirely irrelevant to the context. But the Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, the divine Will and Consciousness, and the divine Being. On this conception also is founded the ancient idea of the seven worlds in each of which the seven principles are separately active by their various harmonies. This is, obviously, the right significance of the word in the Upanishad.

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥*

7. He in whom it is the Self-Being that has become all existences that are Becomings,[1] for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्। कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥८॥†

---

* *Yasmin sarvāṇi bhūtāni*
atmaivābhūd vijānataḥ.
Tatra ko mohaḥ kaḥ śoka
ekatvamanupaśyataḥ.

† *Sa paryagācchukramakāyamavraṇam*
asnāviraṁ śuddhamapāpaviddham.
Kavirmanīṣī paribhūḥ svayambhūr-
yāthātathyato'rthān
vyadadhāt śāśvatībhyaḥ samābhyaḥ.

[1] The words *sarvāṇi bhūtāni* literally, "all things that have become", is opposed to Atman, self-existent and immutable being. The phrase means ordinarily "all creatures", but its literal sense is evidently insisted on in the expression *bhūtāni abhūt* "became the Becomings".

8. It is He that has gone abroad—That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker,[1] the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥९॥*

---

* *Andhaṁ tamaḥ praviśanti*
ye'vidyāmupāsate.
Tato bhūya iva te tamo
Ya u vidyāyāṁ ratāḥ.

The idea is the acquisition in man of the supreme consciousness by which the one Self in him extends itself to embrace all creatures and realises the eternal act by which that One manifests itself in the multiple forms of the universal motion.

[1] There is a clear distinction in Vedic thought between *kavi*, the seer and *manīṣī*, the thinker. The former indicates the divine supra-intellectual Knowledge which by direct vision and illumination sees the reality, the principles and the forms of things in their true relations, the latter, the labouring mentality, which works from the divided

9. Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१०॥*

10. Other, verily,[1] it is said, is that which comes by the Knowledge, other that which

* *Anyadevāhurvidyayā*
'nyadāhuravidyayā.
Iti śuśruma dhīrāṇāṁ
ye nastadvicacakṣire.

consciousness through the possibilities of things downward to the actual manifestation in form and upward to their reality in the self-existent Brahman.

[1] *Anyadeva—eva* here gives to *anyad* the force, "Quite other than the result described in the preceding verse is that to which lead the knowledge and the ignorance." We have the explanation of *anyad* in the verse that follows. The ordinary rendering, "Knowledge has one result, Ignorance another", would be an obvious commonplace announced with an exaggerated pompousness, adding nothing to the thought and without any place in the sequence of the ideas.

comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥११॥*

11. He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥१२॥†

12. Into a blind darkness they enter who follow after the Non-Birth, they as if into a

---

**Vidyāñcāvidyāñca*
yastadvedobhayaṁ saha.
Avidyayā mṛtyuṁ tīrtvā
Vidyayāmṛtamaśnute.

†*Andhaṁ tamaḥ praviśanti*
ye' sambhūtimupāsate.
Tato bhūya iva te tamo
ya u sambhūtyāṁ ratāḥ.

greater darkness who devote themselves to the Birth alone.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥*

13. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the lore we have received from the wise who revealed That to our understanding.

सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥१४॥†

14. He who knows That as both in one, the Birth and the dissolution of Birth, by the

---

**Anyadevāhuḥ sambhavād*
anyadāhurasambhavāt.
Iti śuśruma dhīrāṇāṁ
ye nastadvicacakṣire.

†*Sambhūtiñca vināśañca*
yastadvedobhayaṁ saha.
Vināśena mṛtyuṁ tīrtvā
Sambhutyā'mṛtamaśnute.

dissolution crosses beyond death and by the Birth enjoys Immortality.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥*

15. The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer,[1] for the law of the Truth, for sight.

**Hiraṇmayena pātreṇa*
satyasyāpihitaṁ mukham.
Tat tvaṁ pūṣannapāvṛṇu
satyadharmāya dṛṣṭaye

[1] In the inner sense of the Veda Surya, the Sun-God, represents the divine Illumination of the Kavi which exceeds mind and forms the pure self-luminous Truth of things. His principal power is self-revelatory knowledge, termed in the Veda "Sight". His realm is described as the Truth, the Law, the Vast. He is the Fosterer or Increaser, for he enlarges and opens man's dark and limited being into a luminous and infinite consciousness. He is the sole Seer, Seer of Oneness and Knower of the Self, and leads him to the highest Sight. He is Yama, Controller or Ordainer, for he governs man's action and manifested being by the direct Law of the Truth, *satyadharma*, and therefore by the right principle of our nature, *yāthātathyataḥ*, a luminous power proceeding

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह।
तेजो यत् ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥*

16. O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

**Pūṣannekarṣe yama sūrya prājāpatya*
vyūha raśmīn samūha.
Tejo yat te rūpaṁ kalyāṇatamaṁ
tatte paśyāmi
Yo'sāvasau puruṣaḥ so'hamasmi.

from the Father of all existence, he reveals in himself the divine Purusha of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, the Vast, but become deflected and distorted, broken up and disordered in the reflecting and dividing principle, Mind. They form there the golden lid which covers the face of the Truth. The Seer prays to Surya to cast them into right order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings in the divine Soul of the Universe.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥१७॥*

17. The Breath of things[1] is an immortal Life, but of this body ashes are the end. OM! O Will,[2] remember, that which was done remember! O Will, remember, that which was done remember.

** Vāyuranilamamṛtamathedaṁ*
bhasmāntaṁ śarīram.
Oṁ krato smara kṛtaṁ smara
Krato smara kṛtaṁ smara.

[1] Vayu, called elsewhere Matarisvan, the Life Energy in the universe. In the light of Surya he reveals himself as an immortal principle of existence of which birth and death and life in the body are only particular and external processes.

[2] The Vedic term *kratu* means sometimes the action itself, sometimes the effective power behind action represented in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then, taking different forms in the other principles of man's consciousness, leads him by a progressive manifestation upwards to the Truth and the Bliss.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१८॥*

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin.[1] To thee completest speech of submission we would dispose.[2]

**Agne naya supathā rāye asmān*
viśvāni deva vayunāni vidvān.
Yuyodhyasmajjuhurāṇameno
bhūyiṣṭhāṁ te namauktiṁ vidhema.

[1] Sin, in the conception of the Veda, from which this verse is taken bodily, is that which excites and hurries the faculties into deviation from the good path. There is a straight road or road of naturally increasing light and truth, *ṛjuḥ panthā*, *ṛtasya panthā*, leading over infinite levels and towards infinite vistas, *vitāni pṛṣṭhāni*, by which the law of our nature should normally take us towards our fulfilment. Sin compels it instead to travel with stumblings amid uneven and limited tracts and along crooked windings (*duritāni, vṛjināni*)

[2] The word *vidhema* is used of the ordering of the sacrifice, the disposal of the offerings to the God and, generally, of the sacrifice or worship itself. The Vedic

---

namas, internal and external obeisance, is the symbol of submission to the divine Being in ourselves and in the world. Here the offering is that of completest submission and the self-surrender of all the faculties of the lower egoistic human nature to the divine Will-force, Agni, so that, free from internal opposition, it may lead the soul of man through the truth towards a felicity full of the spiritual riches, *rāye*. That state of beatitude is the intended self-content in the principle of pure Love and Joy, which the Vedic initiates regarded as the source of the divine existence in the universe and the foundation of the divine life in the human being. It is the deformation of this principle by egoism which appears as desire and the lust of possession in the lower worlds.

ANALYSIS

Prefatory

PLAN OF THE UPANISHAD

The Upanishads, being vehicles of illumination and not of instruction, composed for seekers who had already a general familiarity with the ideas of the Vedic and Vedantic seers and even some personal experience of the truths on which they were founded, dispense in their style with expressed transitions of thought and the development of implied or subordinate notions.

Every verse in the Isha Upanishad reposes on a number of ideas implicit in the text but nowhere set forth explicitly; the reasoning also that supports its conclusions is suggested by the words, not expressly conveyed to the intelligence. The reader, or rather the hearer, was supposed to proceed from light to light, confirming his intuitions and verifying by his

experience, not submitting the ideas to the judgment of the logical reason.

To the modern mind this method is invalid and inapplicable; it is necessary to present the ideas of the Upanishad in their completeness, underline the suggestions, supply the necessary transitions and bring out the suppressed but always implicit reasoning.

The central idea of the Upanishad, which is a reconciliation and harmony of fundamental opposites, is worked out symmetrically in four successive movements of thought.

FIRST MOVEMENT

In the first, a basis is laid down by the idea of the one and stable Spirit inhabiting and governing a universe of movement and of the forms of movement. (*Verse 1, line 1*)

On this conception the rule of a divine life for man is founded,—enjoyment of all by renunciation of all through the exclusion of desire. (*Verse 1, line 2*).

There is then declared the justification of works and of the physical life on the basis

of an inalienable freedom of the soul, one with the Lord, amidst all the activity of the multiple movement. (*Verse* 2)

Finally, the result of an ignorant interference with the right manifestation of the One in the multiplicity is declared to be an involution in states of blind obscurity after death. (*Verse* 3)

SECOND MOVEMENT

In the second movement the ideas of the first verse are resumed and amplified.

The one stable Lord and the multiple movement are identified as one Brahman of whom, however, the unity and stability are the higher truth and who contains all as well as inhabits all. (*Verses* 4, 5)

The basis and fulfilment of the rule of life are found in the experience of unity by which man identifies himself with the cosmic and transcendental Self and is identified in the Self, but with an entire freedom from grief and illusion, with all its becomings. (*Verses* 6, 7)

THIRD MOVEMENT

In the third movement there is a return to the justification of life and works (the subject of *Verse 2*) and an indication of their divine fulfilment.

The degrees of the Lord's self-manifestation in the universe of motion and in the becomings of the one Being are set forth and the inner law of all existences declared to be by His conception and determination. (*Verse 8*)

Vidya and Avidya, Becoming and Non-becoming are reconciled by their mutual utility to the progressive self-realisation which proceeds from the state of mortality to the state of Immortality. (*Verses 9-14*)

FOURTH MOVEMENT

The fourth movement returns to the idea of the worlds and under the figures of Surya and Agni the relations of the Supreme Truth and Immortality (*Verses 15, 16*), the activities of this life (*Verse 17*), and the state after death (*Verse 18*) are symbolically indicated.

I

First Movement

THE INHABITING GODHEAD: LIFE AND ACTION

Verses 1—3*

THE BASIS OF COSMIC EXISTENCE

God and the world, Spirit and formative Nature are confronted and their relations fixed.

---

*1 All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

2 Doing verily works in this world one should wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.

3 Sunless are those worlds and enveloped in blind gloom whereto all they in their passing hence resort who are slayers of their souls.

COSMOS

All world is a movement of the Spirit in itself and is mutable and transient in all its formations and appearances; its only eternity is an eternity of recurrence, its only stability a semblance caused by certain apparent fixities of relation and grouping.

Every separate object in the universe is, in truth, itself the whole universe presenting a certain front or outward appearance of its movement. The microcosm is one with the macrocosm.

Yet in their relation of principle of movement and result of movement they are continent and contained, world in world, movement in movement. The individual therefore partakes of the nature of the universal, refers back to it for its source of activity, is, as we say, subject to its laws and part of cosmic Nature.

SPIRIT

Spirit is lord of its movement, one, immutable, free, stable and eternal.

The Movement with all its formed objects has been created in order to provide a habitation for the Spirit who, being One, yet dwells multitudinously in the multiplicity of His mansions.

It is the same Lord who dwells in the sum and the part, in the Cosmos as a whole and in each being, force or object in the Cosmos.

Since He is one and indivisible, the Spirit in all is one and their multiplicity is a play of His cosmic consciousness.

Therefore each human being is in his essence one with all others, free, eternal, immutable, lord of Nature.

TRANSITIONAL THOUGHT

AVIDYA

The object of habitation is enjoyment and possession; the object of the Spirit in Cosmos is, therefore, the possession and enjoyment of the universe. Yet, being thus in his essence one, divine and free, man seems to be limited, divided from others, subject to Nature and even its creation and sport, enslaved to death,

ignorance and sorrow. His object in manifestation being possession and enjoyment of his world, he is unable to enjoy because of his limitation. This contrary result comes about by Avidya, the Ignorance of oneness: and the knot of the Ignorance is egoism.

EGO

The cause of ego is that while by Its double power of Vidya and Avidya the Spirit dwells at once in the consciousness of multiplicity and relativity and in the consciousness of unity and identity and is therefore not bound by the Ignorance, yet It can, in mind, identify Itself with the object in the movement, absorbingly, to the apparent exclusion of the Knowledge which remains behind, veiled at the back of the mentality. The movement of Mind in Nature is thus able to conceive of the object as the reality and the Inhabitant as limited and determined by the appearances of the object. It conceives of the object, not as the universe in one of its frontal appearances, but as itself a separate existence standing out from the Cosmos and different

in being from all the rest of it. It conceives similarly of the Inhabitant. This is the illusion of ignorance which falsifies all realities. The illusion is called *ahaṁkāra*, the separative ego-sense which makes each being conceive of itself as an independent personality.

The result of the separation is the inability to enter into harmony and oneness with the universe and a consequent inability to possess and enjoy it. But the desire to possess and enjoy is the master impulse of the Ego which knows itself obscurely to be the Lord, although owing to the limitations of its relativity, it is unable to realise its true existence. The result is discord with others and oneself, mental and physical suffering, the sense of weakness and inability, the sense of obscuration, the straining of energy in passion and in desire towards self-fulfilment, the recoil of energy exhausted or disappointed towards death and disintegration.

Desire is the badge of subjection with its attendant discord and suffering. That which is free, one and lord, does not desire, but inalienably contains, possesses and enjoys.

THE RULE OF THE DIVINE LIFE

Enjoyment of the universe and all it contains is the object of world-existence, but renunciation of all in desire is the condition of the free enjoyment of all.

The renunciation demanded is not a moral constraint of self-denial or a physical rejection, but an entire liberation of the spirit from any craving after the forms of things.

The terms of this liberation are freedom from egoism and, consequently, freedom from personal desire. Practically, this renunciation implies that one should not regard anything in the universe as a necessary object of possession, nor as possessed by another and not by oneself, nor as an object of greed in the heart or the senses.

This attitude is founded on the perception of unity. For it has already been said that all souls are one possessing Self, the Lord; and although the Lord inhabits each object as if separately, yet all objects exist in that Self and not outside it.

Therefore by transcending Ego and real-

ising the one Self, we possess the whole universe in the one cosmic consciousness and do not need to possess physically.

Having by oneness with the Lord the possibility of an infinite free delight in all things, we do not need to desire.

Being one with all beings, we possess, in their enjoyment, in ours and in the cosmic Being's, delight of universal self-expression. It is only by this Ananda at once transcendent and universal that man can be free in his soul and yet live in the world with the full active Life of the Lord in His universe of movement.

THE JUSTIFICATION OF WORKS

This freedom does not depend upon inaction, nor is this possession limited to the enjoyment of the inactive Soul that only witnesses without taking part in the movement.

On the contrary, the doing of works in this material world and a full acceptance of the term of physical life are part of its completeness.

For the active Brahman fulfils Itself in the world by works and man also is in the body for self-fulfilment by action. He cannot do otherwise, for even his inertia acts and produces effects in the cosmic movement. Being in this body or any kind of body, it is idle to think of refraining from action or escaping the physical life. The idea that this in itself can be a means of liberation, is part of the Ignorance which supposes the soul to be a separate entity in the Brahman.

Action is shunned because it is thought to be inconsistent with freedom. The man when he acts, is supposed to be necessarily entangled in the desire behind the action, in subjection to the formal energy that drives the action and in the results of the action. These things are true in appearance, not in reality.

Desire is only a mode of the emotional mind which by ignorance seeks its delight in the object of desire and not in the Brahman who expresses Himself in the object. By destroying that ignorance one can do action without entanglement in desire.

The Energy that drives is itself subject to

the Lord, who expresses Himself in it with perfect freedom. By getting behind Nature to the Lord of Nature, merging the individual in the Cosmic Will, one can act with the divine freedom. Our actions are given up to the Lord and our personal responsibility ceases in His liberty.

The chain of Karma only binds the movement of Nature and not the soul which, by knowing itself, ceases even to appear to be bound by the result of its works.

Therefore the way of freedom is not inaction, but to cease from identifying oneself with the movement and recover instead our true identity in the Self of things who is their Lord.

THE OTHER WORLDS

By departing from the physical life one does not disappear out of the Movement, but only passes into some other general state of consciousness than the material universe.

These states are either obscure or illuminated, some dark or sunless.

By persisting in gross forms of ignorance, by coercing perversely the soul in its self-fulfilment or by a wrong dissolution of its becoming in the Movement, one enters into states of blind darkness, not into the worlds of light and of liberated and blissful being.

II

SECOND MOVEMENT

[1]

BRAHMAN: ONENESS OF GOD AND THE WORLD

Verses 4—5*

BRAHMAN—THE UNITY

The Lord and the world, even when they seem to be distinct, are not really different from each other; they are one Brahman.

* [4] One unmoving that is swifter than Mind; That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In That the Master of Life establishes the Waters.

[5] That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

"*ONE UNMOVING*"

God is the one stable and eternal Reality. He is One because there is nothing else, since all existence and non-existence are He. He is stable or unmoving, because motion implies change in Space and change in Time, and He, being beyond Time and Space, is immutable. He possesses eternally in Himself all that is, has been or ever can be, and He therefore does not increase or diminish. He is beyond causality and relativity and therefore there is no change of relations in His being.

"*SWIFTER THAN MIND*"

The world is a cyclic movement (*saṁsāra*) of the Divine Consciousness in Space and Time. Its law and, in a sense, its object is progression; it exists by movement and would be dissolved by cessation of movement. But the basis of this movement is not material; it is the energy of active consciousness which, by its motion and multiplication in different

principles (different in appearance, the same in essence), creates oppositions of unity and multiplicity, divisions of Time and Space, relations and groupings of circumstance and Causality. All these things are real in consciousness, but only symbolic of the Being, somewhat as the imaginations of a creative Mind are true representations of itself, yet not quite real in comparison with itself, or real with a different kind of reality.

But mental consciousness is not the Power that creates the universe. That is something infinitely more puissant, swift and unfettered than the mind. It is the pure omnipotent self-awareness of the Absolute unbound by any law of the relativity. The laws of the relativity, upheld by the gods, are Its temporary creations. Their apparent eternity is only the duration, immeasurable to us, of the world which they govern. They are laws regularising motion and change, not laws binding the Lord of the movement. The gods, therefore, are described as continually running in their course. But the Lord is free and unaffected by His own movement.

"THAT MOVES, THAT MOVES NOT"

The motion of the world works under the government of a perpetual stability. Change represents the constant shifting of apparent relations in an eternal Immutability.

It is these truths that are expressed in the formulae of the one Unmoving that is swifter than Mind, That which moves and moves not, the one Stable which outstrips in the speed of its effective consciousness the others who run.

TRANSITIONAL THOUGHT

THE MANY[1]

If the One is pre-eminently real, "the others", the Many are not unreal. The world is not a figment of the Mind.

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[1] The series of ideas under this heading seem to me to be the indispensable metaphysical basis of the Upanishad. The Isha Upanishad does not teach a pure and exclusive Monism; it declares the One without denying the Many and its method is to see the One in the Many. It asserts the simultaneous validity of Vidya and Avidya

Unity is the eternal truth of things, diversity a play of the unity. The sense of unity has therefore been termed Knowledge, Vidya, the sense of diversity Ignorance, Avidya. But diversity is not false except when it is divorced from the sense of its true and eternal unity.

Brahman is one, not numerically, but in essence. Numerical oneness would either exclude multiplicity or would be a pluralistic and divisible oneness with the Many as its parts. That is not the unity of Brahman, which can neither be diminished nor increased, nor divided.

The Many in the universe are sometimes called parts of the universal Brahman as the waves are parts of the sea. But, in truth, these waves are each of them that sea, their diversities being those of frontal or superficial

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and upholds as the object of action and knowledge an immortality consistent with Life and Birth in this world. It regards every object as itself, the universe and every soul as itself, the divine Purusha. The ensemble of these ideas is consistent only with a synthetic or comprehensive as opposed to an illusionist or exclusive Monism.

appearances caused by the sea's motion. As each object in the universe is really the whole universe in a different frontal appearance, so each individual soul is all Brahman regarding Itself and world from a centre of cosmic consciousness.

For That is identical, not single. It is identical always and everywhere in Time and Space, as well as identical beyond Time and Space. Numerical oneness and multiplicity are equally valid terms of its essential unity.

These two terms, as we see them, are like all others, representations in Chit, in the free and all-creative self-awareness of the Absolute regarding itself variously, infinitely, innumerably and formulating what it regards. Chit is a power not only of knowledge, but of expressive will, not only of receptive vision, but of formative representation; the two are indeed one power. For Chit is an action of Being, not of the Void. What it sees, that becomes. It sees itself beyond Space and Time; that becomes in the conditions of Space and Time.

Creation is not a making of something out of nothing or of one thing out of another, but a self-projection of Brahman into the conditions of Space and Time. Creation is not a making, but a becoming in terms and forms of conscious existence.

In the becoming each individual is Brahman variously represented and entering into various relations with Itself in the play of the divine consciousness; in being, each individual is all Brahman.

Brahman as the Absolute or the Universal has the power of standing back from Itself in the relativity. It conceives, by a subordinate movement of consciousness, the individual as other than the universal, the relative as different from the Absolute. Without this separative movement, the individual would always tend to lose itself in the universal, the relative to disappear into the Absolute. Thus, It supports a corresponding reaction in the individual who regards himself as "other" than the transcendent and universal Brahman and "other" than the rest of the Many. He puts identity behind him and enforces

the play of Being in the separate Ego.

The individual may regard himself as eternally different from the One, or as eternally one with It, yet different, or he may go back entirely in his consciousness to the pure Identity.[1] But he can never regard himself as independent of some kind of Unity, for such a view would correspond to no conceivable truth in the universe or beyond it.

These three attitudes correspond to three truths of the Brahman which are simultaneously valid and none of them entirely true without the others as its complements. Their co-existence, difficult of conception to the logical intellect, can be experienced by identity in consciousness with Brahman.

Even in asserting Oneness, we must remember that Brahman is beyond our mental distinctions and is a fact not of Thought that discriminates, but of Being which is absolute, infinite and escapes discrimination. Our con-

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[1] The positions, in inverse order, of the three principal philosophical schools of Vedanta, Monism, Qualified Monism and Dualism.

sciousness is representative and symbolic; it cannot conceive the thing-in-itself, the Absolute, except by negation, in a sort of void, by emptying it of all that it seems in the universe to contain. But the Absolute is not a void or negation. It is all that is here in Time and beyond Time.

Even oneness is a representation and exists in relation to multiplicity. Vidya and Avidya are equally eternal powers of the supreme Chit. Neither Vidya nor Avidya by itself is the absolute knowledge. (See *Verses 9—11*)

Still, of all relations oneness is the secret base, not multiplicity. Oneness constitutes and upholds the multiplicity, multiplicity does not constitute and uphold the oneness.

Therefore we have to conceive of oneness as our self and the essential nature of Being, multiplicity as a representation of Self and a becoming. We have to conceive of the Brahman as One Self of all and then return upon the Many as becomings of the One Being (*bhūtāni....ātman*). But both the Self and the becomings are Brahman; we cannot regard the one as Brahman and the others as unreal

and not Brahman. Both are real, the one with a constituent and comprehensive, the others with a derivative or dependent reality.

THE RUNNING OF THE GODS

Brahman representing Itself in the universe as the Stable, by Its immutable existence (Sat), is Purusha, God, Spirit; representing Itself as the Motional, by Its power of active Consciousness (Chit), is Nature, Force or World-Principle (Prakriti, Shakti, Maya).[1] The play of these two principles is the Life of the universe.

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[1] Prakriti, executive Nature as opposed to Purusha, which is the Soul governing, taking cognizance of and enjoying the works of Prakriti. Shakti, the self-existent, self-cognitive, self-effective Power of the Lord (Ishwara, Deva or Purusha), which expresses itself in the workings of Prakriti. Maya, signifying originally in the Veda comprehensive and creative knowledge, Wisdom that is from of old; afterwards taken in its second and derivative sense, cunning, magic, Illusion. In this second significance it can really be appropriate only to the workings of the lower Nature, *Aparā Prakṛti*, which has put behind

The Gods are Brahman representing Itself in cosmic Personalities expressive of the one Godhead who, in their impersonal action, appear as the various play of the principles of Nature.

The "others" are *sarvabhūtāni* of a later verse, all becomings, Brahman representing itself in the separative consciousness of the Many.

Everything in the universe, even the Gods, seems to itself to be moving in the general movement towards a goal outside itself or other than its immediate idea of itself. Brahman is the goal; for it is both the beginning and the end, the cause and the result of all movement.

But the idea of a final goal in the movement of Nature itself is illusory. For Brahman is Absolute and Infinite. The Gods, labouring to reach him, find, at every goal that they

it the Divine Wisdom and is absorbed in the experiences of the separative Ego. It is in the more ancient sense that the word Maya is used in the Upanishads, where, indeed, it occurs but rarely.

realise, Brahman still moving forward in front to a farther realisation. Nothing in the appearances of the universe can be entirely That to the relative consciousness; all is only a symbolic representation of the Unknowable.

All things are already realised in Brahman. The running of the Others in the course of Nature is only a working out (Prakriti), by Causality, in Time and Space, of something that Brahman already possesses.

Even in Its universal being Brahman exceeds the Movement. Exceeding Time, It contains in Itself past, present and future simultaneously and has not to run to the end of conceivable Time. Exceeding Space, It contains all formations in Itself coincidently and has not to run to the end of conceivable Space. Exceeding Causality, It contains freely in Itself all eventualities as well as all potentialities without being bound by the apparent chain of causality by which they are linked in the universe. Everything is already realised by It as the Lord before it can be accomplished by the separated Personalities in the movement.

THE PRINCIPLE OF LIFE

MATARISVAN AND THE WATERS

What then is Its intention in the movement? The movement is a rhythm, a harmony which That, as the Universal Life, works out by figures of Itself in the terms of conscious Being. It is a formula symbolically expressive of the Unknowable,—so arranged that every level of consciousness really represents something beyond itself, depth of depth, continent of continent. It is a play[1] of the divine Consciousness existing for its own satisfaction and adding nothing to That, which is already complete. It is a fact of conscious being, justified by its own existence, with no purpose ulterior to itself. The idea of purpose, of a goal is born of the progressive self-unfolding by the world of its own true nature to the individual Souls inhabiting its forms; for the Being is gradually self-revealed within its own

[1] This is the Vaishnava image of the Lila applied usually to the play of the Personal Deity in the world, but equally applicable to the active impersonal Brahman.

becomings, real Unity emerges out of the Multiplicity and changes entirely the values of the latter to our consciousness.

This self-unfolding is governed by conditions determined by the complexity of consciousness in its cosmic action.

For consciousness is not simple or homogeneous, it is septuple. That is to say, it constitutes itself into seven forms or grades of conscious activity descending from pure Being to physical being. Their interplay creates the worlds, determines all activities, constitutes all becomings.

Brahman is always the continent of this play or this working. Brahman self-extended in Space and Time is the universe.

In this extension Brahman represents Itself as formative Nature, the universal Mother of things, who appears to us, first, as Matter, called *Pṛthivī*, the Earth-Principle.

Brahman in Matter or physical being represents Itself as the universal Life-Power, Matarisvan, which moves there as a dynamic energy, *Prāṇa*, and presides effectively over all arrangement and formation.

Universal Life establishes, involved in Matter, the septuple consciousness; and the action of *Prāṇa*, the dynamic energy, on the Matrix of things evolves out of it its different forms and serves as a basis for all their evolutions.

TRANSITIONAL THOUGHT

THE WATERS

There are, then, seven constituents of Chit active in the universe.

We are habitually aware of three elements in our being, Mind, Life and Body. These constitute for us a divided and mutable existence which is in a condition of unstable harmony and works by a strife of positive and negative forces between the two poles of Birth and Death. For all life is a constant birth or becoming (*sambhava, sambhūti* of *Verses* 12-14). All birth entails a constant death or dissolution of that which becomes, in order that it may change into a new becoming. Therefore this state of existence is called *Mṛtyu*, Death, and described as a stage which has to be passed through and transcended. (*Verses 11-14*)

For this is not the whole of our being and, therefore, not our pure being. We have, behind, a superconscious existence which has also three constituents, *Sat*, *Cit-Tapas* and *Ānanda*.

Sat is essence of our being, pure infinite and undivided, as opposed to this divisible being which founds itself on the constant changeableness of physical substance. Sat is the divine counterpart of physical substance.

Cit-Tapas is pure energy of Consciousness, free in its rest or its action, sovereign in its will, as opposed to the hampered dynamic energies of Prana which, feeding upon physical substances, are dependent on and limited by their sustenance.[1] Tapas is the divine counterpart of this lower nervous or vital energy.

Ānanda is Beatitude, the bliss of pure conscious existence and energy, as opposed to the life of the sensations and emotions which are at the mercy of the outward touches of Life

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[1] Therefore physical substance is called in the Upanishads *Annam*, Food. In its origin, however, the word meant simply being or substance.

and Matter and their positive and negative reactions, joy and grief, pleasure and pain. Ananda is the divine counterpart of the lower emotional and sensational being.

This higher existence, proper to the divine Sachchidananda, is unified, self-existent, not confused by the figures of Birth and Death. It is called, therefore, *Amṛtam*, Immortality, and offered to us as the goal to be aimed at and the felicity to be enjoyed when we have transcended the state of death. (*Verses 12, 14, 17, 18*)

The higher divine is linked to the lower mortal existence by the causal Idea[1] or supramental Knowledge-Will, *Vijñāna*. It is the causal Idea which, by supporting and secretly guiding the confused activities of the Mind,

[1] Not the abstract mental idea, but the supramental Real-Idea, the Consciousness, Force and Delight of the Being precipitated into a comprehensive and discriminative awareness of all the truths and powers of its own existence, carrying in its self-knowledge the will of self-manifestation, the power of all its potentialities and the power of all its forms. It is power that acts and effectuates, as well as knowledge master of its own action.

Life and Body, ensures and compels the right arrangement of the universe. It is called in the Veda the Truth because it represents by direct vision the truth of things both inclusive and independent of their appearances; the Right or Law, because, containing in itself the effective power of Chit, it works out all things according to their nature with a perfect knowledge and prevision; the Vast, because it is of the nature of an infinite cosmic Intelligence comprehensive of all particular activities.

Vijnana, as the Truth, leads the divided consciousness back to the One. It also sees the truth of things in the multiplicity. Vijnana is the divine counterpart of the lower divided intelligence.

These seven powers of Chit are spoken of by the Vedic Rishis as the Waters, they are imaged as currents flowing into or rising out of the general sea of Consciousness in the human being.[1]

They are all co-existent in the universe

[1] *Hṛdya Samudra*, Ocean of the Heart. R. V. IV. 58. 5

eternally and inseparably, but capable of being involved and remanifested in each other. They are actually involved in physical Nature and must necessarily evolve out of it. They can be withdrawn into pure infinite Being and can again be manifested out of it.

The infolding and unfolding of the One in the Many and the Many in the One is therefore the law of the eternally recurrent cosmic Cycles.

THE VISION OF THE BRAHMAN

The Upanishad teaches us how to perceive Brahman in the universe and in our self-existence.

We have to perceive Brahman comprehensively as both the Stable and the Moving. We must see It in eternal and immutable Spirit and in all the changing manifestations of universe and relativity.

We have to perceive all things in Space and Time, the far and the near, the immemorial Past, the immediate Present, the infinite Future with all their contents and happenings as the One Brahman.

We have to perceive Brahman as that which exceeds, contains and supports all individual things as well as all universe, transcendentally of Time and Space and Causality. We have to perceive It also as that which lives in and possesses the universe and all it contains.

This is the transcendental, universal and individual Brahman, Lord, Continent and Indwelling Spirit, which is the object of all knowledge. Its realisation is the condition of perfection and the way of Immortality.

III

Second Movement

[2]

SELF-REALISATION

Verses 6—7*

SELF-REALISATION

Brahman is, subjectively, Atman, the Self or immutable existence of all that is in the

*[6] But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

[7] He in whom it is the Self-Being that has become all existences that are Becomings, for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

universe. Everything that changes in us, mind, life, body, character, temperament, action, is not our real and unchanging self, but becomings of the Self in the movement, *jagati*.

In Nature, therefore, all things that exist, animate or inanimate, are becomings of the one Self of all. All these different creatures are one indivisible existence. This is the truth each being has to realise.

When this unity has been realised by the individual in every part of his being, he becomes perfect, pure, liberated from ego and the dualities, possessed of the entire divine felicity.

ATMAN

Atman, our true self, is Brahman; it is pure indivisible Being, self-luminous, self-concentrated in consciousness, self-concentrated in force, self-delighted. Its existence is light and bliss. It is timeless, spaceless and free.

THE THREEFOLD PURUSHA[1]

Atman represents itself to the consciousness of the creature in three states, dependent on the relations between *Puruṣa* and *Prakṛti*, the Soul and Nature. These three states are *Akṣara*, unmoving or immutable; *Kṣara*, moving or mutable; and *Para* or *Uttama*, Supreme or Highest.

Kshara Purusha is the Self reflecting the changes and movements of Nature, participating in them, immersed in the consciousness of the movement and seeming in it to be born and die, increase and diminish, progress and change. Atman, as the Kshara, enjoys change and division and duality; controls secretly its own changes but seems to be controlled by them; enjoys the oppositions of pleasure and pain, good and bad, but appears to be their victim; possesses and upholds the action of Nature, by which it seems to be created. For, always and inalienably, the Self is Ishwara, the Lord.

[1] Gita XV. 16, 17. See also XIII passim.

Akshara Purusha is the Self, standing back from the changes and movements of Nature, calm, pure, impartial, indifferent, watching them and not participating, above them as on a summit, not immersed in these Waters. This calm Self is the sky that never moves and changes looking down upon the waters that are never at rest. The Akshara is the hidden freedom of the Kshara.

Para Purusha or Purushottama is the Self containing and enjoying both the stillness and the movement, but conditioned and limited by neither of them. It is the Lord, Brahman, the All, the Indefinable and Unknowable.

It is this supreme Self that has to be realised in both the unmoving and the mutable.

PURUSHA IN PRAKRITI[1]

Atman, the Self, represents itself differently in the sevenfold movement of Nature according to the dominant principle of the consciousness in the individual being.

[1] Taittiriya Upanishad II. 1-6.

In the physical consciousness Atman becomes the material being, *Annamaya Puruṣa.*

In the vital or nervous consciousness Atman becomes the vital or dynamic being, *Prāṇamaya Puruṣa.*

In the mental consciousness Atman becomes the mental being, *Manomaya Puruṣa.*

In the supra-intellectual consciousness, dominated by the Truth or causal Idea (called in Veda *Satyam Ṛtam Bṛhat*, the True, the Right, the Vast), Atman becomes the ideal being or great Soul, *Vijñānamaya Puruṣa* or *Mahat Atman.*[2]

In the consciousness proper to the universal Beatitude, Atman becomes the all-blissful being or all-enjoying and all-productive Soul, *Ananda maya Puruṣa.*

In the consciousness proper to the infinite divine self-awareness which is also the infinite all-effective Will (*Cit-Tapas*), Atman is the all-conscious Soul that is source and lord of the universe, *Caitanya Puruṣa.*

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[1] The *Mahat Átman* or Vast Self is frequently referred to in the Upanishads. It is also called *Bhūmā*, the Large.

In the consciousness proper to the state of pure divine existence Atman is *Sat Puruṣa*, the pure divine Self.

Man, being one in his true Self with the Lord who inhabits all forms, can live in any of these states of the Self in the world and partake of its experiences. He can be anything he wills from the material to the all-blissful being. Through the Anandamaya he can enter into the *Caitanya* and *Sat Puruṣa*.

SACHCHIDANANDA

Sachchidananda is the manifestation of the higher Purusha; its nature of infinite being, consciousness, power and bliss is the higher Nature, *Parā Prakṛti*. Mind, life and body are the lower nature, *Aparā Prakṛti*.

The state of Sachchidananda is the higher half of universal existence, *parārdha*, the nature of which is Immortality, *Amṛtam*. The state of mortal existence in Matter is the lower half, *aparārdha*, the nature of which is death, *Mṛtyu*.

Mind and life in the body are in the state of Death because by Ignorance they fail to

realise Sachchidananda. Realising perfectly Sachchidananda, they can convert themselves, Mind into the nature of the Truth, *Vijñāna*, Life into the nature of *Caitanya*, Body into the nature of *Sat*, that is, into the pure essence.

When this cannot be done perfectly in the body, the soul realises its true state in other forms of existence or worlds, the "sunlit" worlds and states of felicity, and returns upon material existence to complete its evolution in the body.

A progressively perfect realisation in the body is the aim of human evolution.

It is also possible for the soul to withdraw for an indefinable period into the pure state of Sachchidananda.

The realisation of the Self as Sachchidananda is the aim of human existence.

THE CONDITION OF SELF-REALISATION[1]

Sachchidananda is always the pure state of

[1] I have collected under this and the preceding headings the principal ideas of the Upanishads with regard

Atman; it may either remain self-contained as if apart from the universe or overlook, embrace and possess it as the Lord.

In fact, it does both simultaneously. (*Verse 8*).

The Lord pervades the universe as the Virat Purusha, the Cosmic Soul (*paribhūḥ* of the eighth verse, the One who becomes everywhere); He enters into each object in the movement, to the Knowledge as Brahman supporting individual consciousness and individual form, to the Ignorance as an individualised and limited being. He manifests as the Jivatman or individual self in the living creature.

From the standpoint of our lower state in the kingdom of death and limitation Atman is Sachchidananda, supra-mental, but reflected in the mind. If the mind is pure, bright and

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to the Self, although not expressly mentioned or alluded to in our text, because they are indispensable to an understanding of the complete philosophy of these Scriptures and to the relations of the thought which is developed in the Isha.

still, there is the right reflection; if it is unpurified, troubled and obscured, the reflection is distorted and subjected to the crooked action of the Ignorance.

According to the state of the reflecting mind we may have either purity of self-knowledge or an obscuration and distortion of knowledge in the dualities of truth and error; a pure activity of unegoistic Will or an obscuration and deflection of Will in the dualities of right and wrong action, sin and virtue; a pure state and unmixed play of beatitude or an obscuration and perversion of it in the dualities of right and wrong enjoyment, pleasure and pain, joy and grief.

It is the mental ego-sense that creates this distortion by division and limitation of the Self. The limitation is brought about through the Kshara Purusha identifying itself with the changeable formations of Nature in the separate body, the individual life and the egoistic mind, to the exclusion of the sense of unity with all existence and with all existences.

This exclusion is a fixed habit of the understanding due to our past evolution in the

movement, not an ineffugable law of human consciousness. Its diminution and final disappearance are the condition of self-realisation.

The beginning of wisdom, perfection and beatitude is the vision of the One.

THE STAGES OF SELF-REALISATION

THE VISION OF THE ALL

The first movement of self-realisation is the sense of unity with other existences in the universe. Its early or crude form is the attempt to understand or sympathise with others, the tendency of a widening love or compassion or fellow-feeling for others, the impulsion of work for the sake of others.

The oneness so realised is a pluralistic unity, the drawing together of similar units resulting in a collectivity or solidarity rather than in real oneness. The Many remain to the consciousness as the real existences; the One is only their result.

Real knowledge begins with the perception of essential oneness,—one Matter, one Life, one Mind, one Soul playing in many forms.

When this Soul of things is seen to be Sachchidananda, then knowledge is perfected. For we see Matter to be only a play of Life, Life a play of Mind energising itself in substance, Mind a play of Truth or causal Idea representing truth of being variously in all possible mental forms, Truth a play of Sachchidananda, Sachchidananda the self-manifestation of a supreme Unknowable, Para-Brahman or Para-Purusha.

We perceive the soul in all bodies to be this one Self or Sachchidananda multiplying itself in individual consciousness. We see also all minds, lives, bodies to be active formations of the same existence in the extended being of the Self.

This is the vision of all existences in the Self and of the Self in all existences which is the foundation of perfect internal liberty and perfect joy and peace.

For by this vision, in proportion as it increases in intensity and completeness, there disappears from the individual mentality all *jugupsā*, that is to say, all repulsion, shrinking, dislike, fear, hatred and other perversions of

feeling which arise from division and personal opposition to other beings or to the objectivities that surround us. Perfect equality[1] of soul is established.

THE VISION OF THE SELF IN ITS BECOMINGS

Vision is not sufficient; one must become what inwardly one sees. The whole inner life must be changed so as to represent perfectly in all parts of the being what is understood by the intellect and seen by the inner perception.

In the individual soul extending itself to the All by the vision of unity (*ekatvam anupaśyataḥ*, seeing everywhere oneness) arranging its thoughts, emotions and sensations according

[1] The state described in the Gita as *samatva*. *Jugupsā* is the feeling of repulsion caused by the sense of a want of harmony between one's own limited self-formation and the contacts of the external with a consequent recoil of grief, fear, hatred, discomfort, suffering. It is the opposite of attraction which is the source of desire and attachment. Repulsion and attraction removed, we have *samatva*.

to the perfect knowledge of the right relation of things which comes by the realisation of the Truth (*vijānataḥ*, having the perfect knowledge), there must be repeated the divine act of consciousness by which the one Being, eternally self-existent, manifests in itself the multiplicity of the world (*sarvāṇi bhūtāni ātmaiva abhūt*, the Self-Being became all Becomings).

That is to say, the human or egoistic view is that of a world of innumerable separate creatures each self-existent and different from the others, each trying to get its utmost possible profit out of the others and the world, but the divine view, the way in which God sees the world, is Himself, as the sole Being, living in innumerable existences that are Himself, supporting all, helping all impartially, working out to a divine fulfilment and under terms fixed from the beginning, from years sempiternal, a great progressive harmony of Becoming whose last term is Sachchidananda or Immortality. This is the viewpoint of the Self as Lord inhabiting the whole movement. The individual soul has to change

the human or egoistic for the divine, supreme and universal view and live in that realisation.

It is necessary, therefore, to have the knowledge of the transcendent Self, the sole unity, in the equation *So'ham*, I am He, and in that knowledge to extend one's conscious existence so as to embrace the whole Multiplicity.

This is the double or synthetic ideal of the Isha Upanishad; to embrace simultaneously Vidya and Avidya, the One and the Many; to exist in the world, but change the terms of the Death into the terms of the Immortality; to have the freedom and peace of the Non-Birth simultaneously with the activity of the Birth. (*Verses 9-14*).

All parts of the lower being must consent to this realisation; to perceive with the intellect is not enough. The heart must consent in a universal love and delight, the sense-mind in a sensation of God and self everywhere, the life in the comprehension of all aims and energies in the world as part of its own being.

THE ACTIVE BEATITUDE

This realisation is the perfect and complete Beatitude, embracing action, but delivered from sorrow and self-delusion.

There is no possibility of self-delusion (*moha*); for the soul, having attained to the perception of the Unknowable behind all existence, is no longer attached to the Becoming and no longer attributes an absolute value to any particularity in the universe, as if that were an object in itself and desirable in itself. All is enjoyable and has a value as the manifestation of the Self and for the sake of the Self which is manifested in it, but none for its own.[1] Desire and illusion are removed; illusion is replaced by knowledge, desire by the active beatitude of universal possession.

There is no possibility of sorrow; for all is seen as Sachchidananda and therefore in the terms of the infinite conscious existence, the infinite will, the infinite felicity. Even pain and grief are seen to be perverse terms of Ananda, and that Ananda which they

[1] Brihadaranyaka Upanishad.

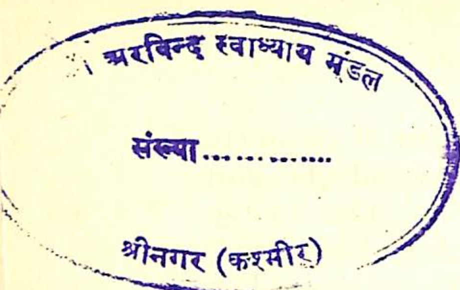
veil here and for which they prepare the lower existence (for all suffering in the evolution is a preparation of strength and bliss) is already seized, known and enjoyed by the soul thus liberated and perfected. For it possesses the eternal Reality of which they are the appearances.

Thus it is possible, by the realisation of the unity of God and the world (*īś* and *jagat*) in the complete knowledge of the Brahman, to renounce desire and illusion through the ascent to the pure Self and the Non-Becoming and yet to enjoy by means of all things in the manifestation God in the universe through a free and illuminated self-identification with Sachchidananda in all existences.

CONCLUSION

We have, therefore, in the second movement the explanation of the first verse of the Upanishad. The first line, asserting that all souls are the one Lord inhabiting every object in the universe and that every object is universe in universe, movement in the general movement,

has been explained in the terms of complete oneness by the Brahman, transcendental and universal even in the individual, One in the Many, Many in the One, Stable and Motional, exceeding and reconciling all opposites. The second line, fixing as the rule of divine life universal renunciation of desire as the condition of universal enjoyment in the spirit, has been explained by the state of self-realisation, the realisation of the free and transcendent Self as one's own true being, of that Self as Sachchidananda and of the universe seen as the Becoming of Sachchidananda and possessed in the terms of the right knowledge and no longer in the terms of the Ignorance which is the cause of all attraction and repulsion, self-delusion and sorrow.



IV

THIRD MOVEMENT

(I)

THE LORD

Verse 8*

"HE"

In its third movement the Upanishad takes up the justification of works already stated in general terms in its second verse and founds it more precisely upon the conception of Brahman or the Self as the Lord,—*Iś*, *Iśvara*, *Para*

*8 It is He that has gone abroad—That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker, the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

Puruṣa, *Saḥ* (He)—who is the cause of personality and governs by His law of works the rhythm of the Movement and the process of the worlds that He conceives and realises throughout eternal Time in His own self-existence.

It is an error to conceive that the Upanishads teach the true existence only of an impersonal and actionless Brahman, an impersonal God without power or qualities. They declare rather an Unknowable that manifests itself to us in a double aspect of Personality and Impersonality. When they wish to speak of this Unknowable in the most comprehensive and general way, they use the neuter and call it *Tat*, That; but this neuter does not exclude the aspect of universal and transcendent Personality acting and governing the world (*cf.* Kena Upanishad III). Still, when they intend to make prominent the latter idea they more often prefer to use the masculine *Saḥ*, He, or else they employ the term Deva, God or the Divine, or Purusha, the conscious Soul, of whom Prakriti or Maya is the executive Puissance, the Shakti.

The Isha Upanishad, having declared the Brahman as the sole reality manifesting itself in many aspects and forms, having presented this Brahman subjectively as the Self, the one Being of whom all existences are Becomings, and as that which we have to realise in ourselves and in all things and beyond all things, now proceeds to assert the same Brahman more objectively as the Lord, the Purusha who both contains and inhabits the universe.

It is He that went abroad. This Brahman, this Self is identical with the Lord, the Ish, with whose name the Upanishad opens, the Inhabitant of all forms: and, as we shall find, identical with the universal Purusha of the 16th verse,—"The Purusha there and there, He am I." It is He who has become all things and beings,—a conscious Being, the sole Existent and Self-existent, who is Master and enjoyer of all He becomes. And the Upanishad proceeds to formulate the nature and manner, the general law of that becoming of God which we call the world. For on this conception depends the Vedic idea of the two poles of death and immortality,

the reason for the existence of Avidya, the Ignorance, and the justification of works in the world.

TRANSITIONAL THOUGHT

THE DIVINE PERSONALITY

The Vedantic idea of God, "He", Deva or Ishwara, must not be confused with the ordinary notions attached to the conception of a Personal God. Personality is generally conceived as identical with individuality and the vulgar idea of a Personal God is a magnified individual like man in His nature but yet different, greater, more vast and all-overpowering. Vedanta admits the human manifestation of Brahman in man and to man, but does not admit that this is the real nature of the Ishwara.

God is Sachchidananda. He manifests Himself as infinite existence of which the essentiality is consciousness, of which again the essentiality is bliss, is self-delight. Delight cognising variety of itself, seeking its own variety, as it were, becomes the universe. But these are abstract

terms; abstract ideas in themselves cannot produce concrete realities. They are impersonal states; impersonal states cannot in themselves produce personal activities.

This becomes still clearer if we consider the manifestation of Sachchidananda. In that manifestation Delight translates itself into Love; Consciousness translates itself into double terms, conceptive Knowledge, executive Force; Existence translates itself into Being, that is to say, into Person and Substance. But Love is incomplete without a Lover and an object of Love, Knowledge without a Knower and an object of Knowledge, Force without a Worker and a Work, Substance without a Person cognising and constituting it.

This is because the original terms also are not really impersonal abstractions. In delight of Brahman there is an Enjoyer of delight, in consciousness of Brahman a Conscient, in existence of Brahman an Existent; but the object of Brahman's delight and consciousness and the term and stuff of Its existence are Itself. In the divine Being Knowledge, the

Knower and the Known and, therefore, necessarily also Delight, the Enjoyer and the Enjoyed are one.

This Self-Awareness and Self-Delight of Brahman has two modes of its Force of consciousness, its Prakriti or Maya,—intensive in self-absorption, diffusive in self-extension. The intensive mode is proper to the pure and silent Brahman; the diffusive to the active Brahman. It is the diffusion of the Self-existent in the term and stuff of His own existence that we call the world, the becoming or the perpetual movement (*bhuvanam, jagat*). It is Brahman that becomes; what He becomes is also the Brahman. The object of Love is the self of the Lover; the work is the self-figuration of the Worker; Universe is body and action of the Lord.

When, therefore, we consider the abstract and impersonal aspect of the infinite existence, we say, "That"; when we consider the Existent self-aware and self-blissful, we say, "He". Neither conception is entirely complete. Brahman itself is the Unknowable beyond all conceptions of Personality and Impersonality.

We may call it "That" to show that we exile from our affirmation all term and definition. We may equally call it "He", provided we speak with the same intention of rigorous exclusion. *Tat* and *Saḥ* are always the same, One that escapes definition.

In the universe there is a constant relation of Oneness and Multiplicity. This expresses itself as the universal Personality and the many Persons, and both between the One and the Many and among the Many themselves there is the possibility of an infinite variety of relations. These relations are determined by the play of the divine existence, the Lord, entering into His manifested habitations. They exist at first as conscious relations between individual souls; they are then taken up by them and used as a means of entering into conscious relation with the One. It is this entering into various relations with the One which is the object and function of Religion. All religions are justified by this essential necessity; all express one Truth in various ways and move by various paths to one goal.

The Divine Personality reveals Himself in

various forms and names to the individual soul. These forms and names are in a sense created in the human consciousness; in another they are eternal symbols revealed by the Divine who thus concretises Himself in mind-form to the multiple consciousness and aids it in its return to its own Unity.[1]

HE THAT WENT ABROAD

It is He that has extended Himself in the relative consciousness whose totality of finite and changeable circumstances dependent on an equal, immutable and eternal Infinity is what we call the Universe. *Sa paryagāt.* In this extension we have, therefore, two aspects, one of pure infinite relationless immutability, another of a totality of objects in Time and Space working out their relations through causality. Both are different and

[1] It would be an error to suppose that these conceptions are in their essence later developments of philosophical Hinduism. The conception of the many forms and names of the One is as old as the Rig Veda.

mutually complementary expressions of the same unknowable "He".

To express the infinite Immutability the Upanishad uses a series of neuter adjectives, "Bright, bodiless, without scar, without sinews, pure, unpierced by evil." To express the same Absolute as cause, continent and governing Inhabitant of the totality of objects and of each object in the totality (*jagatyām jagat*) it uses four masculine epithets, "The Seer, the Thinker, the One who becomes everywhere, the Self-existent" or "the Self-Becoming".

The Immutable is the still and secret foundation of the play and the movement, extended equally, impartially in all things, *Samam Brahma*,[1] lending its support to all without choice or active participation. Secure and free in His eternal immutability the Lord projects Himself into the play and the movement, becoming there in His self-existence all that the Seer in Him visualises and the Thinker in Him conceives. *Kavir Manīṣī Paribhūḥ Svayambhūḥ*.

[1] "The equal Brahman."—Gita.

THE PURE IMMUTABLE

The pure immutability of the Lord is "bright". It is luminosity of pure concentrated Self-awareness, not broken by refractions, not breaking out into colour and form. It is the pure self-knowledge of the Purusha, the conscious Soul, with his Power, his executive Force contained and inactive.

It is "bodiless",—without form, indivisible and without appearance of division. It is one equal Purusha in all things, not divided by the divisions of Space and Time,—a pure self-conscious Absolute.

It is without scar, that is, without defect, break or imperfection. It is untouched and unaffected by the mutabilities. It supports their clash of relations, their play of more and less, of increase and diminution, of irruption and interpenetration. For Itself is without action *acalaḥ sanātanaḥ*,[1] "motionless, sempiternal".

It is without sinews. The reason for Its

[1] Gita II. 24

being without scar is that It does not put out Power, does not dispense Force in multiple channels, does not lose it here, increase it there, replenish its loss or seek by love or by violence its complementary or its food. It is without nerves of force; It does not pour itself out in the energies of the Pranic dynamism, of Life, of Matarisvan.

It is pure, unpierced by evil. What we call sin or evil, is merely excess and defect, wrong placement, inharmonious action and reaction. By its equality, by its inaction even while it supports all action, the conscious Soul retains its eternal freedom and eternal purity. For it is unmodified; It watches as the Sakshi, the witness, the modifications effected by Prakriti, but does not partake of them, does not get clogged with them, receives not their impression. *Na lipyate.*

THE SOUL INALIENABLY FREE

What is the relation of the active Brahman and of the human soul to this pure Inactive? They too are That. Action does not change

the nature of the Self, but only the nature of the diverse forms. The Self is always pure, blissful, perfect, whether inactive or participating in action.

The Self is all things and exceeds them. It exceeds always that in which the mind is engrossed, that which it takes in a particular time and space as a figure of itself. The boundless whole is always perfect. The totality of things is a complete harmony without wound or flaw. The view-point of the part taken for a whole, in other words the Ignorance, is the broken reflection which creates the consciousness of limitation, incompleteness and discord. We shall see that this Ignorance has a use in the play of the Brahman; but in itself it appears at first to be only a parent of evil.

Ignorance is a veil that separates the mind, body and life from their source and reality, Sachchidananda. Thus obscured the mind feels itself pierced by the evil that Ignorance creates. But the Active Brahman is always Sachchidananda using for its self-becoming the forms of mind, body and life. All their experiences are therefore seen by It in the

terms of Sachchidananda. It is not pierced by the evil. For It also is the One and sees everywhere Oneness. It is not mastered by the Ignorance that It uses as a minor term of its conception.

The human soul is one with the Lord; it also is in its completeness Sachchidananda using Ignorance as the minor term of its being. But it has projected its conceptions into this minor term and established there in limited mind its centre of vision, its view-point. It assumes to itself the incompleteness and the resultant sense of want, discord, desire, suffering. The Real Man behind is not affected by all this confusion; but the apparent or exterior Man is affected. To recover its freedom it must recover its completeness; it must identify itself with the divine Inhabitant within, its true and complete self. It can then, like the Lord, conduct the action of Prakriti without undergoing the false impression of identification with the results of its action. It is this idea on which the Upanishad bases the assertion, "Action cleaveth not to a man."

To this end it must recover the silent Brahman within. The Lord possesses always His double term and conducts the action of the universe, extended in it, but not attached to or limited by His works. The human soul, entangled in mind, is obscured in vision by the rushing stream of Prakriti's works and fancies itself to be a part of that stream and swept in its currents and in its eddies. It has to go back in its self-existence to the silent Purusha even while participating in its self-becoming in the movement of Prakriti. It becomes then, not only like the silent Purusha, the witness and upholder, but also the Lord and the free enjoyer of Prakriti and her works. An absolute calm and passivity, purity and equality within, a sovereign and inexhaustible activity without is the nature of Brahman as we see it manifested in the universe.

There is therefore no farther objection to works. On the contrary, works are justified by the participation or self-identification of the soul with the Lord in His double aspect of passivity and activity. Tranquillity for the

Soul, activity for the energy, is the balance of the divine rhythm in man.

THE LAW OF THINGS

The totality of objects (*arthān*) is the becoming of the Lord in the extension of His own being. Its principle is double. There is consciousness; there is Being. Consciousness dwells in energy (*tapas*) upon its self-being to produce Idea of itself (*vijñāna*) and form and action inevitably corresponding to the Idea. This is the original Indian conception of creation, self-production or projection into form (*sṛṣṭi*, *prasava*). Being uses its self-awareness to evolve infinite forms of itself governed by the expansion of the innate Idea in the form. This is the original Indian conception of evolution, prominent in certain philsophies such as the Sankhya (*pariṇāma*, *vikāra*, *vivarta*,). It is the same phenomenon diversely stated.

In the idea of some thinkers the world is a purely subjective evolution (*vivarta*), not real as objective facts; in the idea of others it is an objective fact, a real modification

(*pariṇāma*), but one which makes no difference to the essence of Being. Both notions claim to derive from the Upanishads as their authority, and their opposition comes in fact by the separation of what in the ancient Vedanta was viewed as one,—as we see in this passage.

Brahman is His own subject and His own object, whether in His pure self-existence or in His varied self-becoming. He is the object of His own self-awareness; He is the Knower of His own self-being. The two aspects are inseparable, even though they seem to disappear into each other and emerge again from each other. All appearance of pure subjectivity holds itself as an object implicit in its very subjectivity; all appearance of pure objectivity holds itself as subject implicit in its very objectivity.

All objective existence is the Self-existent, the Self-becoming, *Svayambhū*, becoming by the force of the Idea within it. The Idea is, self-contained, the Fact that it becomes. For *Svayambhū* sees or comprehends Himself in the essence of the Fact as *Kavi*, thinks Himself

out in the evolution of its possibilities as *Manīṣī*, becomes form of Himself in the movement in Space and Time as *Paribhū*. These three are one operation appearing as successive in the relative, temporal and spatial Consciousness.

It follows that every object holds in itself the law of its own being eternally, *śāśvatībhyaḥ samābhyaḥ*, from years sempiternal, in perpetual Time. All relations in the totality of objects are thus determined by their Inhabitant, the Self-existent, the Self-becoming, and stand contained in the nature of things by the omnipresence of the One, the Lord, by His self-vision which is their inherent subjective Truth, by His self-becoming which, against a background of boundless possibilities, is the Law of their inevitable evolution in the objective Fact.

Therefore all things are arranged by Him perfectly, *yāthātathyataḥ*, as they should be in their nature. There is an imperative harmony in the All, which governs the apparent discords of individualisation. That discord would be real and operate in eternal chaos, if there

were only a mass of individual forms and forces, if each form and force did not contain in itself and were not in its reality the self-existent All, the Lord.

THE PROCESS OF THINGS

The Lord appears to us in the relative notion of the process of things first as Kavi, the Wise, the Seer. The Kavi sees the Truth in itself, the truth in its becoming, in its essence, possibilities, actuality. He contains all that in the Idea, the Vijnana, called the Truth and Law, *Satyam Ṛtam.* He contains it comprehensively, not piecemeal; the Truth and Law of things is the Brihat, the Large. Viewed by itself, the realm of Vijnana would seem a realm of predetermination, of concentration, of compelling seed-state. But it is a determination not in previous Time, but in perpetual Time; a Fate compelled by the Soul, not compelling it, compelling rather the action and result, present in the expansion of the movement as well as in the concentration of the Idea. Therefore the truth of the Soul is freedom and mastery,

not subjection and bondage. Purusha commands Prakriti, Prakriti does not compel Purusha. *Na karma lipyate nare.*

The Manishi takes his stand in the possibilities. He has behind him the freedom of the Infinite and brings it in as a background for the determination of the finite. Therefore every action in the world seems to emerge from a balancing and clashing of various possibilities. None of these, however, are effective in the determination except by their secret consonance with the Law of that which has to become. The Kavi is in the Manishi and upholds him in his working. But viewed by itself the realm of the Manishi would seem to be a state of plasticity, of free-will, of the interaction of forces, but of a free-will in thought which is met by a fate in things.

For the action of the Manishi is meant to eventuate in the becoming of the Paribhu. The Paribhu, called also Virat, extends Himself in the realm of eventualities. He fulfils what is contained in the Truth, what works out in the possibilities reflected by the mind, what

appears to us as the fact objectively realised. The realm of Virat would seem, if taken separately, to be that of a Law and Predetermination which compels all things that evolve in that realm,—the iron chain of Karma, the rule of mechanical necessity, the despotism of an inexplicable Law.

But the becoming of Virat is always the becoming of the self-existent Lord,—*Paribhūḥ Svayambhūḥ*. Therefore to realise the truth of that becoming we have to go back and re-embrace all that stands behind;—we have to return to the full truth of the free and infinite Sachchidananda.

This is the truth of things as seen from above and from the Unity. It is the divine standpoint; but we have to take account of the human standpoint which starts from below, proceeds from the Ignorance, and perceives these principles successively, not comprehensively, as separate states of consciousness. Humanity is that which returns in experience to Sachchidananda, and it must begin from below, in Avidya, with the mind embodied in matter, the Thinker imprisoned and emerging

from the objective Fact. This imprisoned Thinker is Man, the "Manu".

He has to start from death and division and arrive at unity and immortality. He has to realise the universal in the individual and the Absolute in the relative. He is Brahman growing self-conscious in the objective multiplicity. He is the ego in the cosmos vindicating himself as the All and the Transcendent.

V

THIRD MOVEMENT

[2]

KNOWLEDGE AND IGNORANCE

Verses 9-11*

VIDYA AND AVIDYA

All manifestation proceeds by the two terms, Vidya and Avidya, the consciousness of Unity

*9 Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

10 Other, verily, it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

11 He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

and the consciousness of Multiplicity. They are the two aspects of the Maya, the formative self-conception of the Eternal.

Unity is the eternal and fundamental fact, without which all multiplicity would be unreal and an impossible illusion. The consciousness of Unity is therefore called Vidya, the Knowledge.

Multiplicity is the play or varied self-expansion of the One, shifting in its terms, divisible in its view of itself, by force of which the One occupies many centres of consciousness, inhabits many formations of energy in the universal Movement. Multiplicity is implicit or explicit in unity. Without it the Unity would be either a void of non-existence or a powerless, sterile limitation to the state of indiscriminate self-absorption or of blank repose.

But the consciousness of multiplicity separated from the true knowledge in the many of their own essential oneness,—the viewpoint of the separate ego identifying itself with the divided form and the limited action,—is a state of error and delusion. In man this is

the form taken by the consciousness of multiplicity. Therefore it is given the name of Avidya, the Ignorance.

Brahman, the Lord, is one and all-blissful, but free from limitation by His unity; all-powerful, He is able to conceive Himself from multiple centres in multiple forms from which and upon which flow multiple currents of energy, seen by us as actions or play of forces. When He is thus multiple, He is not bound by His multiplicity, but amid all variations dwells eternally in His own oneness. He is Lord of Vidya and Avidya. They are the two sides of His self-conception (Maya), the twin powers of His Energy (Chit-Shakti).

Brahman, exceeding as well as dwelling in the play of His Maya, is *Iś*, lord of it and free. Man, dwelling in the play, is *Anīś*, not lord, not free, subject to Avidya. But this subjection is itself a play of the Ignorance, unreal in essential fact (*paramārtha*), real only in practical relation (*vyavahāra*), in the working out of the actions of the divine Energy, the Chit-Shakti. To get back to the essential fact of his freedom he must recover the sense of Oneness, the

consciousness of Brahman, of the Lord, realise his oneness in Brahman and with the Lord. Recovering his freedom, realising his oneness with all existences as becomings of the One Being who is always himself (*So'ham asmi*, He am I), he is able to carry out divine actions in the world, no longer subject to the Ignorance, because free in the Knowledge.

The perfection of man, therefore, is the full manifestation of the Divine in the individual through the supreme accord between Vidya and Avidya. Multiplicity must become conscious of its oneness, Oneness embrace its multiplicity.

THE EXTREME PATHS

The purpose of the Lord in the world cannot be fulfilled by following Vidya alone or Avidya alone.

Those who are devoted entirely to the principle of multiplicity and division and take their orientation away from oneness enter into a blind darkness of Ignorance. For this tendency is one of increasing contraction and limitation,

disaggregation of the gains of knowledge and greater and greater subjection to the mechanical necessities of Prakriti and finally to her separative and self-destructive forces. To turn away from the progression towards Oneness is to turn away from existence and from light.

Those who are devoted entirely to the principle of indiscriminate Unity and seek to put away from them the integrality of the Brahman, also put away from them knowledge and completeness and enter as if into a greater darkness. They enter into some special state and accept it for the whole, mistaking exclusion in consciousness for transcendence in consciousness. They ignore by choice of knowledge, as the others are ignorant by compulsion of error. Knowing all to transcend all is the right path of Vidya.

Although a higher state than the other, this supreme Night is termed a greater darkness, because the lower is one of chaos from which reconstitution is always possible, the higher is a conception of Void or Asat, an attachment to non-existence of Self from which it is more difficult to return to fulfilment of Self.

THE GAINS IN EITHER PATH

Pursued with a less entire attachment the paths of Vidya and Avidya have each their legitimate gains for the human soul, but neither of these are the full and perfect thing undertaken by the individual in the manifestation.

By Vidya one may attain to the state of the silent Brahman or the Akshara Purusha regarding the universe without actively participating in it or to His self-absorbed state of Chit in Sat from which the universe proceeds and towards which it returns. Both these states are conditions of serenity, plenitude, freedom from the confusions and sufferings of the world.

But the highest goal of man is neither fulfilment in the movement as a separate individual nor in the Silence separated from the movement, but in the Uttama Purusha, the Lord, He who went abroad and upholds in Himself both the Kshara and the Akshara as modes of His being. The self of man, the Jivatman, is here in order to realise in the individual and for the universe that one highest Self of all.

The ego created by Avidya is a necessary mechanism for affirming individuality in the universal as a starting-point for this supreme achievement.

By Avidya one may attain to a sort of fullness of power, joy, world-knowledge, largeness of being, which is that of the Titans or of the Gods, of Indra, of Prajapati. This is gained in the path of self-enlargement by an ample acceptance of the multiplicity in all its possibilities and a constant enrichment of the individual by all the materials that the universe can pour into him. But this also is not the goal of man; for though it brings transcendence of the ordinary human limits, it does not bring the divine transcendence of the universe in the Lord of the universe. One transcends confusion of Ignorance, but not limitation of Knowledge,—transcends death of the body, but not limitation of being,—transcends subjection to sorrow, but not subjection to joy,—transcends the lower Prakriti, but not the higher. To gain the real freedom and the perfect Immortality one would have to descend again to all that had been rejected

and make the right use of death, sorrow and ignorance.

The real knowledge is that which perceives Brahman in His integrality and does not follow eagerly after one consciousness rather than another, is no more attached to Vidya than to Avidya. This was the knowledge of the ancient sages who were *dhīra*, steadfast in the gaze of their thought, not drawn away from the completeness of knowledge by one light or by another and whose perception of Brahman was consequently entire and comprehensive and their teaching founded on that perception equally entire and comprehensive (*vicacakṣire*). It is the knowledge handed down from these Ancients that is being set forth in the Upanishad.

THE COMPLETE PATH

Brahman embraces in His manifestation both Vidya and Avidya and if they are both present in the manifestation, it is because they are both necessary to its existence and its accomplishment. Avidya subsists because

Vidya supports and embraces it; Vidya depends upon Avidya for the preparation and the advance of the soul towards the great Unity. Neither could exist without the other; for if either were abolished, they would both pass away into something which would be neither the one nor the other, something inconceivable and ineffable beyond all manifestation.

In the worst Ignorance there is some point of the knowledge which constitutes that form of Ignorance and some support of Unity which prevents it in its most extreme division, limitation, obscurity from ceasing to exist by dissolving into nothingness. The destiny of the Ignorance is not that it should be dissolved out of existence, but that its elements should be enlightened, united, that which they strive to express delivered, fulfilled and in the fulfilment transmuted and transfigured.

In the uttermost unity of which knowledge is capable the contents of the Multiplicity are inherent and implicit and can any moment be released into activity. The office of Vidya is not to destroy Avidya as a thing that ought

never to have been manifested but to draw it continually towards itself, supporting it the while and helping it to deliver itself progressively from that character of Ignorance, of the oblivion of its essential Oneness, which gives it its name.

Avidya fulfilled by turning more and more to Vidya enables the individual and the universal to become what the Lord is in Himself, conscious of His manifestation, conscious of His non-manifestation, free in birth, free in non-birth.

Man represents the point at which the multiplicity in the universe becomes consciously capable of this turning and fulfilment. His own natural fulfilment comes by following the complete path of Avidya surrendering itself to Vidya, the Multiplicity to the Unity, the Ego to the One in all and beyond all, and of Vidya accepting Avidya into itself, the Unity fulfilling the Multiplicity, the One manifesting Himself unveiled in the individual and in the universe.

MORTALITY AND IMMORTALITY

MORTALITY

By Avidya fulfilled man passes beyond death, by Vidya accepting Avidya into itself he enjoys immortality.

By death is meant the state of mortality which is a subjection to the process of constant birth and dying as a limited ego bound to the dualities of joy and sorrow, good and evil, truth and error, love and hatred, pleasure and suffering.

This state comes by limitation and self-division from the One who is all and in all and beyond all and by attachment of the idea of self to a single formation in Time and Space of body, life and mind, by which the Self excludes from its view all that it verily is with the exception of a mass of experiences flowing out from and in upon a particular centre and limited by the capacities of a particular mental, vital and bodily frame. This mass of experiences it organises around the ego-centre in the mind and linking them together in Time by a double action of

memory, passive in state, active in work, says continually, "This is I".

The result is that the soul attributes to itself a certain portion only of the play of Prakriti or Chit-Shakti and consequently a certain limited capacity of force of consciousness which has to bear all the impact of what the soul does not regard as itself but as a rush of alien forces; against them it defends its separate formation of individuality from dissolution into Nature or mastery by Nature. It seeks to assert in the individual form and by its means its innate character of Ish or Lord and so to possess and enjoy its world.

But by the very definition of the ego its capacity is limited. It accepts as itself a form made of the movement of Nature which cannot endure in the general flux of things. It has to form it by the process of the movement and this is birth, it dissolves it by the process of the movement and this is death.

It can master by the understanding only so much of its experiences as assimilate with its own view-point and in a way which must always be imperfect and subject to error

because it is not the view of all or the viewpoint of the All. Its knowledge is partly error and all the rest it ignores.

It can only accept and harmonise itself with a certain number of its experiences, precisely because these are the only ones it can understand sufficiently to assimilate. This is its joy; the rest is sorrow or indifference.

It is only capable of harmonising with the force in its body, nerves and mind a certain number of impacts of alien forces. In these it takes pleasure. The rest it receives with insensibility or pain.

Death therefore is the constant denial by the All of the ego's false self-limitation in the individual frame of mind, life and body.

Error is the constant denial by the All of the ego's false sufficiency in a limited knowledge.

Suffering of mind and body is the constant denial by the All of the ego's attempt to confine the universal Ananda to a false and self-regarding formation of limited and exclusive enjoyments.

It is only by accepting the oneness of the All that the individual can escape from this

constant and necessary denial and attain beyond. Then All-being, All-force, All-consciousness, All-truth, All-delight take possession of the individual soul. It changes mortality for immortality.

MORTALITY AND AVIDYA

But the way of attaining to immortality is not by the self-dissolution of the individual formation into the flux of Prakriti, neither is it by prematurely dissolving it into the All-soul which Prakriti expresses. Man moves towards something which fulfils the universe by transcending it. He has to prepare his individual soul for the transcendence and for the fulfilment.

If Avidya is the cause of mortality, it is also the path out of mortality. The limitation has been created precisely in order that the individual may affirm himself against the flux of Prakriti in order eventually to transcend, possess and transform it.

The first necessity is therefore for man continually to enlarge himself in being, knowledge, joy, power in the limits of the ego so that he

may arrive at the conception of something which progressively manifests itself in him in these terms and becomes more and more powerful to deal with the oppositions of Prakriti and to change, individually, more and more the terms of ignorance, suffering and weakness into the terms of knowledge, joy and power and even death into a means of wider life.

This self-enlargement has then to awaken to the perception of something exceeding itself, exceeding the personal manifestation. Man has so to enlarge his conception of self as to see all in himself and himself in all (*verse 6*). He has to see that this "I" which contains all and is contained in all, is the One, is universal and not his personal ego. To That he has to subject his ego, That he has to reproduce in his nature and become, That is what he has to possess and enjoy with an equal soul in all its forms and movements.

He has to see that this universal One is something entirely transcendent, the sole Being, and that the universe and all its forms, actions, egos are only becomings of that Being (*verse 7*).

World is a becoming which seeks always to express in motion of Time and Space, by progression in mind, life and body what is beyond all becoming, beyond Time and Space, beyond mind, life and body.

Thus Avidya becomes one with Vidya. By Avidya man passes beyond that death, suffering, ignorance, weakness which were the first terms he had to deal with, the first assertions of the One in the birth affirming Himself amid the limitations and divisions of the Multiplicity. By Vidya he enjoys even in the birth the Immortality.

IMMORTALITY

Immortality does not mean survival of the self or the ego after dissolution of the body. The Self always survives the dissolution of the body, because it always pre-existed before the birth of the body. The self is unborn and undying. The survival of the ego is only the first condition by which the individual soul is able to continue and link together its experiences in Avidya so as to pursue with an increasing self-possession and mastery that

process of self-enlargement which culminates in Vidya.

By immortality is meant the consciousness which is beyond birth and death, beyond the chain of cause and effect, beyond all bondage and limitation, free, blissful, self-existent in conscious-being, the consciousness of the Lord, of the supreme Purusha, of Sachchidananda.

IMMORTALITY AND BIRTH

On this realisation man can base his free activity in the universe.

But having so far attained, what further utility has the soul for birth or for works? None for itself, everything for God and the universe.

Immortality beyond the universe is not the object of manifestation in the universe, for that the Self always possessed. Man exists in order that through him the Self may enjoy Immortality in the birth as well as in the non-becoming.

Nor is individual salvation the end; for that would only be the sublime of the ego, not its self-realisation through the Lord in all.

Having realised his own immortality, the individual has yet to fulfil God's work in the universe. He has to help the life, the mind and the body in all beings to express progressively Immortality and not mortality.

This he may do by the becoming in the material body which we ordinarily call birth, or from some status in another world or even, it is possible, from beyond world. But birth in the body is the most close, divine and effective form of help which the liberated can give to those who are themselves still bound to the progression of birth in the lowest world of the Ignorance.

VI

THIRD MOVEMENT

[3]

BIRTH AND NON-BIRTH

Verses 12-14*

THE BIRTH AND THE NON-BIRTH

The Self outside Nature does not become; it is immutable as well as eternal. The Self

*12 Into a blind darkness they enter who follow after the Non-Birth, they as if into a greater darkness who devote themselves to the Birth alone.

13 Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the lore we have received from the wise who revealed That to our understanding.

14 He who knows That as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

in Nature becomes, it changes its states and forms. This entry into various states and forms in the succession of Time is Birth in Nature.

Because of these two positions of the Self, in Nature and out of Nature, moving in the movement and seated above the movement, active in the development and eating the fruits of the tree of Life or inactive and simply regarding, there are two possible states of conscious existence directly opposed to each other of which the human soul is capable, the state of Birth, the state of Non-Birth.

Man starts from the troubled state of Birth, he arrives at that tranquil poise of conscious existence liberated from the movement which is the Non-Birth. The knot of the Birth is the ego-sense; the dissolution of the ego-sense brings us to the Non-Birth. Therefore the Non-Birth is also called the Dissolution (*Vināśa*).

Birth and Non-Birth are not essentially physical conditions, but soul-states. A man may break the knot of the ego-sense and yet remain in the physical body; but if he concen-

trates himself solely in the state of dissolution of ego, then he is not born again in the body. He is liberated from birth as soon as the present impulse of Nature which continues the action of the mind and body has been exhausted. On the other hand if he attaches himself to the Birth, the ego-principle in him seeks continually to clothe itself in fresh mental and physical forms.

THE EVIL OF THE EXTREMES

Neither attachment to Non-Birth nor attachment to Birth is the perfect way. For all attachment is an act of ignorance and a violence committed upon the Truth. Its end also is ignorance, a state of blind darkness.

Exclusive attachment to Non-Birth leads to a dissolution into indiscriminate Nature or into the Nihil, into the Void, and both of these are states of blind darkness. For the Nihil is an attempt not to transcend the state of existence in birth, but to annul it, not to pass from a limited into an illimitable existence, but from existence into its opposite.

The opposite of existence can only be the Night of negative consciousness, a state of ignorance and not of release.

On the other hand, attachment to Birth in the body means a constant self-limitation and an interminable round of egoistic births in the lower forms of egoism without issue or release. This is, from a certain point of view, a worse darkness than the other; for it is ignorant even of the impulse of release. It is not an error in the grasping after truth, but a perpetual contentment with the state of blindness. It cannot lead even eventually to any greater good, because it does not dream of any higher condition.

THE GOOD OF THE EXTREMES

On the other hand each of these tendencies, pursued with a certain relativeness to the other, has its own fruit and its own good. Non-Birth pursued as the goal of Birth and a higher, fuller and truer existence may lead to withdrawal into the silent Brahman or into the pure liberty of the Non-Being. Birth, pursued as a

means of progress and self-enlargement, leads to a greater and fuller life which may, in its turn, become a vestibule to the final achievement.

THE PERFECT WAY

But neither of these results is perfect in itself nor the true goal of humanity. Each of them brings its intended portion into the perfect good of the human soul only when it is completed by the other.

Brahman is both Vidya and Avidya, both Birth and Non-Birth. The realisation of the Self as the unborn and the poise of the soul beyond the dualities of birth and death in the infinite and transcendent existence are the conditions of a free and divine life in the Becoming. The one is necessary to the other. It is by participation in the pure unity of the Immobile (Akshara) Brahman that the soul is released from its absorption in the stream of the movement. So released it identifies itself with the Lord to whom becoming and non-becoming are only modes of His existence and

is able to enjoy immortality in the manifestation without being caught in the wheel of Nature's delusions. The necessity of birth ceases, its personal object having been fulfilled; the freedom of becoming remains. For the Divine enjoys equally and simultaneously the freedom of His eternity and the freedom of His becoming.

It may even be said that to have had the conscious experience of a dissolution of the very idea of Being into the supreme Non-Being is necessary for the fullest and freest possession of Being itself. This would be from the synthetic standpoint the justification of the great effort of Buddhism to exceed the conception of all positive being even in its widest or purest essentiality.

Thus by dissolution of ego and of the attachment to birth the soul crosses beyond death; it is liberated from all limitation in the dualities. Having attained this liberation it accepts becoming as a process of Nature subject to the soul and not binding upon it and by this free and divine becoming enjoys Immortality.

THE JUSTIFICATION OF LIFE

Thus, the third movement of the Upanishad is a justification of life and works, which were enjoined upon the seeker of the Truth in its second verse. Works are the essence of Life. Life is a manifestation of the Brahman; in Brahman the Life Principle arranges a harmony of the seven principles of conscious being by which that manifestation works out its involution and evolution. In Brahman Matarisvan disposes the waters, the sevenfold movement of the divine Existence.

That divine Existence is the Lord who has gone abroad in the movement and unrolled the universe in His three modes as All-Seer of the Truth of things, Thinker-out of their possibilities, Realiser of their actualities. He has determined all things sovereignly in their own nature, development and goal from years sempiternal.

That determination works out through His double power of Vidya and Avidya, consciousness of essential unity and consciousness of phenomenal multiplicity.

The Multiplicity carried to its extreme limit returns upon itself in the conscious individual who is the Lord inhabiting the forms of the movement and enjoying first the play of the Ignorance. Afterwards by development in the Ignorance the soul returns to the capacity of Knowledge and enjoys by the Knowledge Immortality.

This Immortality is gained by the dissolution of the limited ego and its chain of births into the consciousness of the unborn and undying, the Eternal, the Lord, the ever-free. But it is enjoyed by a free and divine becoming in the universe and not outside the universe; for there it is always possessed, but here in the material body it is to be worked out and enjoyed by the divine Inhabitant under circumstances that are in appearance the most opposite to its terms, in the life of the individual and in the multiple life of the universe.

Life has to be transcended in order that it may be freely accepted; the works of the universe have to be over-passed in order that they may be divinely fulfilled.

The soul even in apparent bondage is really free and only plays at being bound; but it has to go back to the consciousness of freedom and possess and enjoy universally not this or that but the Divine and the All.

VII

Fourth Movement

(1)

THE WORLDS—SURYA

Verses 15-16*

THE WORLDS AFTER DEATH

In the third verse the Upanishad has spoken of sunless worlds enveloped in blind gloom. In its third movement it also speaks twice of the

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*[15] The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer, for the law of the Truth, for sight.

[16] O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

soul entering into a blind gloom, but here it is a state of consciousness that seems to be indicated and not a world. Nevertheless, the two statements differ little in effect; for in the Vedantic conception a world is only a condition of conscious being organised in the terms of the seven constituent principles of manifested existence. According to the state of consciousness which we reach here in the body, will be our state of consciousness and the surroundings organised by it when the mental being passes out of the body. For the individual soul out of the body must either disappear into the general constituents of its existence, merge itself into Brahman or persist in an organisation of consciousness other than the terrestrial and in relations with the universe other than those which are appropriate to life in the body. This state of consciousness and the relations belonging to it are the other worlds, the worlds after death.

THE THREE STATES

The Upanishad admits three states of the

soul in relation to the manifested universe,—terrestrial life by birth in the body, the survival of the individual soul after death in other states and the immortal existence which being beyond birth and death, beyond manifestation can yet enter into forms as the Inhabitant and embrace Nature as its lord. The two former conditions appertain to the Becoming; Immortality stands in the Self, in the Non-Birth, and enjoys the Becoming.

The Upanishad, although it does not speak expressly of rebirth in an earthly body, yet implies that belief in its thought and language,—especially in the 17th verse. On the basis of this belief in rebirth man may aim at three distinct objects beyond death,—a better or more fortunate life or lives upon earth, eternal enjoyment of bliss in an ultra-terrestrial world of light and joy or a transcendence exclusive of all universal existence, merged in the Supreme as in one's true self, but having no relation with the actual or possible contents of its infinite consciousness.

REBIRTH

The attainment of a better life or lives upon earth is not the consummation offered to the soul by the thought of the Upanishad. But it is an important intermediate object so long as the soul is in a state of growth and self-enlargement and has not attained to liberation. The obligation of birth and death is a sign that the mental being has not yet unified itself with its true supramental self and spirit, but is dwelling "in Avidya and enclosed within it."[1] To attain that union the life of man upon earth is its appointed means. After liberation the soul is free, but may still participate in the entire movement and return to birth no longer for its own sake but for the sake of others and according to the will in it of its divine Self, the Lord of its movement.

HEAVEN AND HELL

The enjoyment of beatitude in a heaven

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[1] *Avidyāyām antare vartamānāḥ.*—Katha Upanishad I. 2.5; Mundaka I. 2.8.

beyond is also not the supreme consummation. But Vedantic thought did not envisage rebirth as an immediate entry after death into a new body; the mental being in man is not so rigidly bound to the vital and physical,—on the contrary, the latter are ordinarily dissolved together after death, and there must therefore be, before the soul is attracted back towards terrestrial existence, an interval in which it assimilates its terrestrial experiences in order to be able to constitute a new vital and physical being upon earth. During this interval it must dwell in states or worlds beyond and these may be favourable or unfavourable to its future development. They are favourable in proportion as the light of the Supreme Truth of which Surya is a symbol enters into them, but states of intermediate ignorance or darkness are harmful to the soul in its progress. Those enter into them, as has been affirmed in the third verse, who do hurt to themselves by shutting themselves to the light or distorting the natural course of their development. The Vedantic heavens are states of light and the soul's expansion; darkness, self-obscuration

and self-distortion are the nature of the Hells which it has to shun.

In relation to the soul's individual development, therefore, the life in worlds beyond, like the life upon earth, is a means and not an object in itself. After liberation the soul may possess these worlds as it possesses the material birth, accepting in them a means towards the divine manifestation in which they form a condition of its fullness, each being one of the parts in a series of organised states of conscious being which is linked with and supports all the rest.

TRANSCENDENCE

Transcendence is the goal of the development, but it does not exclude the possession of that which is transcended. The soul need not and should not push transcendence so far as to aim at its own extinction. Nirvana is extinction of the ego-limitations, but not of all possibility of manifestation, since it can be possessed even in the body.

The desire of the exclusive liberation is the

last desire that the soul in its expanding knowledge has to abandon; the delusion that it is bound by birth is the last delusion that it has to destroy.

SURYA AND AGNI

On the basis of this conception of the worlds and the relation of these different soul-states to each other the Upanishad proceeds to indicate the two lines of knowledge and action which lead to the supreme vision and the divine felicity. This is done under the form of an invocation to Surya and Agni, the Vedic godheads, representative one of the supreme Truth and its illuminations, the other of the divine Will raising, purifying and perfecting human action.

THE ORDER OF THE WORLDS

To understand entirely the place and function of Surya we must enter a little more profoundly into the Vedic conception of the seven worlds and the principles of consciousness they represent.

All conscious being is one and indivisible in itself, but in manifestation it becomes a complex rhythm, a scale of harmonies, a hierarchy of states or movements. For what we call a state is only the organisation of a complex movement. This hierarchy is composed by a descending or involutive and an ascending or evolutive movement of which Spirit and Matter are the highest and lowest terms.

Spirit is Sat or pure existence, pure in self-awareness (Chit), pure in self-delight (Ananda). Therefore Spirit can be regarded as a triune basis of all conscious being. There are three terms, but they are really one. For all pure existence is in its essence pure self-conscience and all pure self-conscience is in its essence pure self-delight. At the same time our consciousness is capable of separating these three by the Idea and the Word and even of creating for itself in its divided or limited movements the sense of their apparent opposites.

An integral intuition into the nature of conscious being shows us that it is indeed

one in essence but also that it is capable of an infinite potential complexity and multiplicity in self-experience. The working of this potential complexity and multiplicity in the One is what we call from our point of view manifestation or creation or world or becoming—(*bhuvana*, *bhāva*). Without it no world-existence is possible.

The agent of this becoming is always the self-conscience of the Being. The power by which the self-conscience brings out of itself its potential complexities is termed Tapas, Force or Energy, and, being self-conscious, is obviously of the nature of Will. But not Will as we understand it, something exterior to its object, other than its works, labouring on material outside itself, but Will inherent in the Being, inherent in the becoming, one with the movement of existence,—self-conscious Will that becomes what it sees and knows in itself, Will that is expressed as Force of its own work and formulates itself in the result of its work. By this Will, Tapas or Chit-Shakti, the worlds are created.

THE HIGHER WORLDS

All organisation of self-conscient being which takes as its basis the unity of pure existence belongs to the world of the highest creation, *parārdha*,—the worlds of the Spirit.

We can conceive three principal formations.

When *Tapas* or energy of self-conscience dwells upon *Sat* or pure existence as its basis, the result is *Satyaloka* or world of true existence. The soul in *Satyaloka* is one with all its manifestations by oneness of essence and therefore one in self-conscience and in energy of self-conscience and one also in bliss.

When *Tapas* dwells upon active power of *Cit* as its basis, the result is *Tapoloka* or world of energy of self-conscience. The soul in *Tapoloka* is one with all manifestations in this Energy and therefore enjoys oneness also in the totality of their bliss and possesses equally their unity of essence.

When *Tapas* dwells upon active Delight of being as its basis, the result is *Janaloka*, world of creative Delight. The soul in *Janaloka* is one in delight of being with all manifestation

and through that bliss one also in conscious energy and in essence of being.

All these are states of consciousness in which unity and multiplicity have not yet been separated from each other. All is in all, each in all and all in each, inherently, by the very nature of conscious being and without effort of conception or travail of perception. There is no night, no obscurity. Neither is there, properly speaking, any dominant action of illuminating Surya. For the whole of consciousness there is self-luminous and needs no light other than itself. The distinct existence of Surya is lost in the oneness of the Lord or Purusha; that luminous oneness is Surya's most blessed form of all.

THE LOWER CREATION

In the lower creation also there are three principles, Matter, Life, and Mind. Sat or pure existence appears there as extended substance or Matter; Will or Force appears as Life which is in its nature creative or manifesting Force and that Force is in its nature a self-conscient

will involved and obscure in the forms of its creation. It is liberated from the involution and obscurity by delight of being struggling to become conscious of itself in desire and sensation; the result is the emergence of Mind. So at least it appears to us in the ascending or evolutive movement.

Wherever there is Matter, Life and Mind are present involved or evolving. So also, Life and Mind have some kind of material form as the condition of their activities. These three appear not as triune, owing to their domination by the dividing principle of Avidya, but as triple.

In the organisation of consciousness to which we belong, Tapas dwells upon Matter as its basis. Our consciousness is determined by the divisibility of extended substance in its apparent forms. This is Bhurloka, the material world, the world of formal becoming.

But we may conceive of a world in which dynamic Life-force with sensation emergent in it is the basis and determines without the gross obstacle of Matter the forms that it shall take. This organisation of consciousness has

for its field Bhuvarloka, the worlds of free vital becoming in form.

We may conceive also of an organised state of consciousness in which Mind liberates itself from subjection to material sensation and becoming dominant determines its own forms instead of being itself determined by the forms in which it finds itself as a result of life-evolution. This formation is Swarloka or world of free, pure and luminous mentality.

In these lower worlds consciousness is normally broken up and divided. The light of Surya, the Truth, is imprisoned in the night of the subconscient or appears only reflected in limited centres or with its rays received by those centres and utilised according to their individual nature.

THE INTERMEDIATE WORLD

Between these two creations, linking them together, is the world or organisation of consciousness of which the infinite Truth of things is the foundation. There dominant individualisation no longer usurps the all-pervading soul

and the foundation of consciousness is its own vast totality arranging in itself individualised movements which never lose the consciousness of their integrality and total oneness with all others. Multiplicity no longer prevails and divides, but even in the complexity of its movements always refers back to essential unity and its own integral totality. This world is therefore called Maharloka or world of large consciousness.

The principle of Maharloka is Vijnana, the Idea. But this Vijnana is intuitional or rather gnostic Idea,[1] not intellectual conception. The difference is that intellectual conception not only tends towards form, but determines itself in the form of the idea and once deter-

[1] Intuition (revelation, inspiration, intuitive perception, intuitive discrimination) is Vijnana working in mind under the conditions and in the forms of mind. Gnosis or true supermind is a power above mind working in its own law, out of the direct identity of the supreme Self, his absolute self-conscious Truth knowing herself by her own power of absolute Light without any need of seeking, even the most luminous seeking.

mined distinguishes itself sharply from other conceptions. But pure intuitional or gnostic Idea sees itself in the Being as well as in the Becoming. It is one with the existence which throws out the form as a symbol of itself and it therefore carries with it always the knowledge of the Truth behind the form. It is in its nature self-conscience of the being and power of the One, aware always of its totality, starting therefore from the totality of all existence and perceiving directly its contents. Its nature is *dṛṣṭi*, seeing, not conceiving. It is the vision at once of the essence and the image. It is this intuition or gnosis which is the Vedic Truth, the self-vision and all-vision of Surya.

THE LAW OF THE TRUTH

The face of this Truth is covered as with a brilliant shield, as with a golden lid; covered, that is to say, from the view of our human consciousness. For we are mental beings and our highest ordinary mental sight is composed of the concepts and percepts of the mind,

which are indeed a means of knowledge, rays of the Truth, but not in their nature truth of existence, only truth of form. By them we arrange our knowledge of the appearances of things and try to infer the truth behind. The true knowledge is truth of existence, *satyam*, not mere truth of form or appearance.

We can only arrive at the true Truth, if Surya works in us to remove this brilliant formation of concepts and percepts and replaces them by the self-vision and all-vision.

For this it is necessary that the law and action of the Truth should be manifested in us. We must learn to see things as they are, see ourselves as we are. Our present action is one in which self-knowledge and will are divided. We start with a fundamental falsehood, that we have a separate existence from others and we try to know the relations of separate beings in their separateness and act on the knowledge so formed for an individual utility. The law of the Truth would work in us if we saw the totality of our existence containing all others, its forms created by the action of the totality, its powers working in and by the action of the

totality. Our internal and external action would then well naturally and directly out of our self-existence, out of the very truth of things and not in obedience to an intermediate principle which is in its nature a falsifying reflection.

THE FULFILMENT OF SURYA IN MAN

Nevertheless even in our ordinary action there is the beginning or at least the seed of the Truth which must liberate us. Behind every act and perception there is an intuition, a truth which, if it is continually falsified in the form, yet preserves itself in the essence and works to lead us by increasing light and largeness to truth in the manifestation. Behind all this travail of differentiation and division there is an insistent unifying tendency which is also continually falsified in the separate result, but yet leads persistently towards our eventual integrality in knowledge, in being and in will.

Surya is Pushan, fosterer or increaser. His work must be to effect this enlargement of the divided self-perception and action of will into

the integral will and knowledge. He is sole seer and replacing other forms of knowledge by his unifying vision enables us to arrive finally at oneness. That intuitive vision of the totality, of one in All and All in one, becomes the ordainer of the right law of action in us, the law of the Truth. For Surya is Yama, the Ordainer or Controller who assures the law, the dharma. Thus we arrive at the fullness of action of the Illuminer in us, accomplish the entirety of the Truth-Consciousness. We are then able to see that all that is contained in the being of Surya, in the Vijnana which builds up the worlds is becoming of existence in the one existence and one Lord of all becoming, the Purusha, Sachchidananda. All becoming is born in the Being who himself exceeds all becomings and is their Lord, Prajapati.

By the revelation of the vision of Surya the true knowledge is formed. In this formation the Upanishad indicates two successive actions. First, there is an arrangement or marshalling of the rays of Surya, that is to say, the truths concealed behind our concepts and percepts are brought out by separate intuitions

of the image and the essence of the image and arranged in their true relations to each other. So we arrive at totalities of intuitive knowledge and can finally go beyond to unity. This is the drawing together of the light of Surya. This double movement is necessitated by the constitution of our minds which cannot, like the original Truth-consciousness, start at once from the totality and perceive its contents from within. The mind can hardly conceive unity except as an abstraction, a sum or a void. Therefore it has to be gradually led from its own manner to that which exceeds it. It has to carry out its own characteristic action of arrangement, but with the help and by the operation of the higher faculty, no longer arbitrarily, but following the very action of the Truth of existence itself. Afterwards, by thus gradually correcting the manner of its own characteristic action it can succeed in reversing that characteristic action itself and learn to proceed from the whole to the contents instead of proceeding from "parts"[1] mistaken

[1] There are really no parts, existence being indivisible.

for entities to an apparent whole which is still a "part" and still mistaken for an entity.

THE ONE EXISTENT

Thus by the action of Surya we arrive at that light of the supreme super-conscient in which even the intuitive knowledge of the truth of things based upon the total vision passes into the self-luminous self-vision of the one existent, one in all infinite complexities of a self-experience which never loses its unity or its self-luminousness. This is Surya's godliest form of all. For it is the supreme Light, the supreme Will, the supreme Delight of existence.

This is the Lord, the Purusha, the self-conscient Being. When we have this vision, there is the integral self-knowledge, the perfect seeing, expressed in the great cry of the Upanishad, *So'ham*. The Purusha there and there, He am I. The Lord manifests Himself in the movements and inhabits many forms, but it is One who inhabits all. This self-

conscient being, this real "I" whom the mental being individualised in the form is aware of as his true self—it is He. It is the All; and it is that which transcends the All.

VIII

Fourth Movement

[2]

ACTION AND THE DIVINE WILL

Verses 17—18*

THE SIDE OF ACTION

Through Surya then, through the growth of the illumination in the mind which enables it eventually to pass beyond itself, we have the

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*[17] The Breath of things is an immortal life, but of this body ashes are the end—OM! O Will, remember, that which was done remember! O Will, remember, that which was done remember.

[18] O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin. To thee completest speech of submission we address.

first principle of progress from mortality to immortality. It is by the Sun as a door or gate[1] that the individual, the limited consciousness attains to the full consciousness and life in the one, supreme and all-embracing Soul.

Both consciousness and life are included in the formula of Immortality; Knowledge is incomplete without action. Chit fulfils itself by Tapas, Consciousness by energy. And as Surya represents the divine Light, so Agni to the ancient Rishis represented divine Force, Power or Will-in-Consciousness. The prayer to Agni completes the prayer to Surya.

THE INDIVIDUAL WILL

As in knowledge, so in action, unity is the true foundation. The individual, accepting division as his law, isolating himself in his own egoistic limits, is necessarily mortal, obscure and ignorant in his workings. He follows in

[1] *Sūryadvāreṇa*—Mundaka Upanishad I. 2. 11.

his aims and in his methods a knowledge that is personal, governed by desire, habits of thought, obscure subconscious impulses or, at best, a broken partial and shifting light. He lives by rays and not in the full blaze of the Sun. His knowledge is narrow in its objectivity, narrow in its subjectivity, in neither one with the integral knowledge and the total working and total will in the universe. His action, therefore, is crooked, many-branching, hesitating and fluctuating in its impulsion and direction; it beats about among falsehoods to find the Truth, tosses or scraps fragments together to piece out the whole, stumbles among errors and sins to find the right. Being neither one-visioned nor whole-visioned, having neither the totality of the universal Will nor the concentrated oneness of the transcendent, the individual will cannot walk straight on the right or good path towards the Truth and the Immortality. Governed by desire, exposed to the shock of the forces around it with which its egoism and ignorance forbid it to put itself in harmony, it is subject to the twin children of the Ignorance, suffering

and falsehood. Not having the divine Truth and Right, it cannot have the divine Felicity.

AGNI, THE DIVINE WILL

But as there is in and behind all the falsehoods of our material mind and reason a Light that prepares by this twilight the full dawn of the Truth in man, so there is in and behind all our errors, sins and stumblings a secret Will, tending towards Love and Harmony, which knows where it is going and prepares and combines our crooked branchings towards the straight path which will be the final result of their toil and seeking. The emergence of this Will and that Light is the condition of immortality.

This Will is Agni. Agni is in the Rig Veda, from which the closing verse of the Upanishad is taken, the flame of the Divine Will or Force of Consciousness working in the worlds. He is described as the immortal in mortals, the leader of the journey, the divine Horse that bears us on the road, the "son of crookedness" who himself knows and is the straight-

ness and the Truth. Concealed and hard to seize in the workings of this world because they are all falsified by desire and egoism, he uses them to transcend them and emerges as the universal in Man or universal Power, Agni Vaisvanara, who contains in himself all the gods and all the worlds, upholds all the universal workings and finally fulfils the godhead, the immortality. He is the worker of the divine Work. It is these symbols which govern the sense of the two final verses of the Upanishad.

THE IMMORTAL LIFE-PRINCIPLE

Life is the condition from which the Will and the Light emerge. It is said in the Veda that Vayu or Matarisvan, the Life-principle, is he who brings down Agni from Surya in the high and far-off supreme world. Life calls down the divine Will from the Truth-consciousness into the realm of mind and body to prepare here, in Life, its own manifestation. Agni, enjoying and devouring the things of Life, generates the Maruts, nervous forces of

Life that become forces of thought; they, upheld by Agni, prepare the action of Indra, the luminous Mind, who is for our life-powers their Rishi or finder of the Truth and Right. Indra slays Vritra, the Coverer, dispels the darkness, causes Surya to rise upon our being and go abroad over its whole field with the rays of the Truth. Surya is the Creator or manifester, Savitri, who manifests in this mortal world the world or state of immortality, dispels the evil dream of egoism, sin and suffering and transforms Life into the immortality, the good, the beatitude. The Vedic gods are a parable of human life emerging, mounting, lifting itself towards the Godhead.

Life, body, action, will, these are our first materials. Matter supplies us with the body; but it is only a temporary knot of the movement, a dwelling-place of the Purusha in which he presides over the activities generated out of the Life-principle. Once it is thrown aside by the Life-principle it is dissolved; ashes are its end. Therefore the body is not ourselves, but only an outer tool and instrument. For

Matter is the principle of obscurity and division, of birth and death, of formation and dissolution. It is the assertion of death. Immortal man must not identify himself with the body.

The Life-principle in us survives. It is the immortal Breath[1] or, as the phrase really means, the subtle force of existence which is superior to the principle of birth and death. At first sight it may appear that birth and death are attributes of the Life, but it is not really so: birth and death are processes of Matter, of the body. The Life-principle is not formed and dissolved in the formulation and dissolution of the body; if that were so, there could be no continuity of the individual existence and all would go back at death into the formless. Life forms body, it is not formed by it. It is the thread upon which the continuity of our successive bodily lives is arranged, precisely because it is itself immortal. It associates itself with the perishable body

[1] *Anilam amṛtam*

and carries forward the mental being, the Purusha in the mind, upon his journey.

WILL AND MEMORY

This journey consists in a series of activities continued from life to life in this world with intervals of life in other states. The Life-principle maintains them; it supplies their material in the formative energy which takes shape in them. But their presiding god is not the Life-principle; it is the Will. Will is Kratu, the effective power behind the act. It is of the nature of consciousness; it is energy of consciousness, and although present in all forms, conscious, subconscious or superconscious, vital, physical or mental, yet comes into its kingdom only when it emerges in Mind. It uses the mental faculty of memory to link together and direct consciously the activities towards the goal of the individual.

In man the use of consciousness by the mental will is imperfect, because memory is limited. Our action is both dispersed and circumscribed because mentally we live from

hour to hour in the current of Time, holding only to that which attracts or seems immediately useful to our egoistic mind. We live in what we are doing, we do not control what has been done, but are rather controlled by our past works which we have forgotten. This is because we dwell in the action and its fruits instead of living in the soul and viewing the stream of action from behind it. The Lord, the true Will, stands back from the actions and therefore is their lord and not bound by them.

The Upanishad solemnly invokes the Will to remember the thing that has been done, so as to contain and be conscious of the becoming, so as to become a power of knowledge and self-possession and not only a power of impulsion and self-formulation. It will thus more and more approximate itself to the true Will and preside over the co-ordination of the successive lives with a conscious control. Instead of being carried from life to life in a crooked path, as by winds, it will be able to proceed more and more straight in an ordered series, linking life to life with an increasing

force of knowledge and direction until it becomes the fully conscious Will moving with illumination on the straight path towards the immortal felicity. The mental will, *Kratu*, becomes what it at present only represents, the divine Will, Agni.

WILL AND KNOWLEDGE

The essentiality of the divine Will is that in it Consciousness and Energy, Knowledge and Force are one. It knows all manifestations, all things that take birth in the worlds. It is Jatavedas, that which has right knowledge of all births. It knows them in the law of their being, in their relation to other births, in their aim and method, in their process and goal, in their unity with all and their difference from all. It is this divine Will that conducts the universe; it is one with all the things that it combines and its being, its knowledge, its action are inseparable from each other. What it is, it knows; what it knows, that it does and becomes.

But as soon as egoistic consciousness emerges

and interferes, there is a disturbance, a division, a false action. Will becomes an impulsion ignorant of its secret motive and aim, knowledge becomes a dubious and partial ray not in possession of the will, the act and the result, but only striving to possess and inform them. This is because we are not in possession of our self,[1] our true being, but only of the ego. What we are, we know not; what we know, we cannot effect. For knowledge is real and action in harmony with true knowledge only when they proceed naturally out of the conscious, illumined and self-possessing soul, in which being, knowledge and action are one movement.

SURRENDER TO THE DIVINE WILL

This is the change that happens when, the mental will approximating more and more to the divine, Agni burns out in us. It is that increasing knowledge and force which carries us finally into the straight or good path out

[1] *ātmavān*

of the crookedness. It is the divine will, one with the divine knowledge, which leads us towards felicity, towards the state of Immortality. All that belongs to the deviations of the ego, all that obscures and drives or draws us into this or that false path with its false lures and stumblings are put away from us by it. These things fall away from the divinised Will and cease to find lodging in our consciousness.

Therefore the sign of right action is the increasing and finally the complete submission of the individual to the divine Will which the illumination of Surya reveals in him. Although manifested in his consciousness, this Will is not individual. It is the will of the Purusha who is in all things and transcends them. It is the will of the Lord.

Knowledge of the Lord as the One in the fully self-conscious being, submission to the Lord as the universal and transcendent in the fully self-conscious action, are the two keys of the divine gates, the gates of Immortality.

And the nature of the two united is an

illuminated Devotion which accepts, aspires to and fulfils God in the human existence.

CONCLUSION

Thus the fourth movement indicates psychologically the double process of that attainment of Immortality which is the subject of the third movement, the state of bliss and truth within and the worlds of Light after death culminating in the identity of the self-luminous One. At the same time it particularises under the cover of Vedic symbols the process of that self-knowledge and identification with the Self and all its becomings which is the subject of the second movement and of that liberated action in the assertion of which the first culminates. It is thus a fitting close and consummation to the Upanishad.

IX

CONCLUSION AND SUMMARY

The Isha Upanishad is one of the more ancient of the Vedantic writings in style, substance and versification, subsequent certainly to the Chhandogya, Brihadaranyaka and perhaps to the Taittiriya and Aitareya, but certainly the most antique of the extant metrical Upanishads. Upanishadic thought falls naturally into two great periods; in one, the earlier, it still kept close to its Vedic roots, reflected the old psychological system of the Vedic Rishis and preserved what may be called their spiritual pragmatism; in the other and later, in which the form and thought became more modern and independent of early symbols and origins, some of the principal elements of Vedic thought and psychology begin to be omitted or to lose their previous

connotation and the foundations of the later ascetic and anti-pragmatic Vedanta begin to appear. The Isha belongs to the earlier or Vedic group. It is already face to face with the problem of reconciling human life and activity with the Monistic standpoint and its large solution of the difficulty is one of the most interesting passages of Vedantic literature. It is the sole Upanishad which offered almost insuperable difficulties to the extreme illusionism and anti-pragmatism of Shankaracharya and it was even, for this reason, excised from the list of authoritative Upanishads by one of his greatest followers.

THE PRINCIPLE OF THE UPANISHAD

The principle it follows throughout is the uncompromising reconciliation of uncompromising extremes. Later thought took one series of terms,—the World, Enjoyment, Action, the Many, Birth, the Ignorance,—and gave them a more and more secondary position, exalting the opposite series, God, Renunciation, Quietism, the One, Cessation

of Birth, the Knowledge until this trend of thought culminated in Illusionism and the idea of existence in the world as a snare and a meaningless burden imposed inexplicably on the soul by itself, which must be cast aside as soon as possible. It ended in a violent cutting of the knot of the great enigma. This Upanishad tries instead to get hold of the extreme ends of the knots, disengage and place them alongside of each other in a release that will be at the same time a right placing and relation. It will not qualify or subordinate unduly any of the extremes, although it recognises a dependence of one on the other. Renunciation is to go to the extreme, but also enjoyment is to be equally integral; Action has to be complete and ungrudging, but also freedom of the soul from its works must be absolute; Unity utter and absolute is the goal, but this absoluteness has to be brought to its highest term by including in it the whole infinite multiplicity of things.

So great is this scruple in the Upanishad that having so expressed itself in the formula "By the Ignorance having crossed over death

by the knowledge one enjoys Immortality" that Life in the world might be interpreted as only a preliminary to an existence beyond, it at once rights the balance by reversing the order in the parallel formula "By dissolution having crossed over death by birth one enjoys Immortality", and thus makes life itself the field of the immortal existence which is the goal and aspiration of all life. In this conclusion it agrees with the early Vedic thought which believed all the worlds and existence and non-existence and death and life and immortality to be here in the embodied human being, there evolvent, there realisable and to be possessed and enjoyed, not dependent either for acquisition or enjoyment on the renunciation of life and bodily existence. This thought has never entirely passed out of Indian philosophy, but has become secondary and a side admission not strong enough to qualify seriously the increasing assertion of the extinction of mundane existence as the condition of our freedom and our sole wise and worthy aim.

THE OPPOSITES

The pairs of opposites successively taken up by the Upanishad and resolved are, in the order of their succession:

1. The Conscious Lord and phenomenal Nature.
2. Renunciation and Enjoyment.
3. Action in Nature and Freedom in the Soul.
4. The One stable Brahman and the multiple Movement.
5. Being and Becoming.
6. The Active Lord and the indifferent Akshara Brahman.
7. Vidya and Avidya.
8. Birth and Non-Birth.
9. Works and Knowledge.

These discords are thus successively resolved:

GOD AND NATURE

1. Phenomenal Nature is a movement of the conscious Lord. The object of the movement is to create forms of His consciousness in motion

in which He as the one soul in many bodies can take up his habitation and enjoy the multiplicity and the movement with all their relations.[1]

ENJOYMENT AND RENUNCIATION

2. Real integral enjoyment of all this movement and multiplicity in its truth and in its infinity depends upon an absolute renunciation; but the renunciation intended is an absolute renunciation of the principle of desire founded on the principle of egoism and not a renunciation of world-existence.[2] This solution depends on the idea that desire is only an egoistic and vital deformation of the divine

[1] This is also the view of the Gita and generally accepted.

[2] This, again, is the central standpoint of the Gita, which, however, admits also the renunciation of world-existence. The general trend of Vedantic thought would accept the renunciation of desire and egoism as the essential but would hold that renunciation of egoism means the renunciation of all world-existence, for it sees desire and not Ananda as the cause of world-existence.

Ananda or delight of being from which the world is born; by extirpation of ego and desire Ananda again becomes the conscious principle of existence. This substitution is the essence of the change from life in death to life in immortality. The enjoyment of the infinite delight of existence free from ego, founded on oneness of all in the Lord, is what is meant by the enjoyment of Immortality.

ACTION AND FREEDOM

3. Actions are not inconsistent with the soul's freedom. Man is not bound by works, but only seems to be bound. He has to recover the consciousness of his inalienable freedom by recovering the consciousness of unity in the Lord, unity in himself, unity with all existence.[1] This done, life and works can and should be accepted in their fullness; for the manifestation of the Lord in life and works is the law of our being and the object of our world-existence.

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[1] This truth would, again, be generally admitted, but not the conclusion that is drawn from it.

THE QUIESCENCE AND THE MOVEMENT

4. What then of the Quiescence of the Supreme Being and how is persistence in the Movement compatible with that Quiescence which is generally recognised as an essential condition of the supreme Bliss?

The Quiescence and the Movement are equally one Brahman and the distinction drawn between them is only a phenomenon of our consciousness. So it is with the idea of space and time, the far and the near, the subjective and the objective, internal and external, myself and others, one and many. Brahman, the real existence, is all these things to our consciousness, but in itself ineffably superior to all such practical distinctions. The Movement is a phenomenon of the Quiescence, the Quiescence itself may be conceived as a Movement too rapid for the gods, that is to say, for our various functions of consciousness to follow in its real nature. But it is no formal, material, spatial, temporal movement, only a movement in consciousness. Knowledge sees it all

as one, Ignorance divides and creates oppositions where there is no opposition but simply relations of one consciousness in itself. The ego in the body says, "I am within, all else is outside; and in what is outside, this is near to me in Time and Space, that is far." All this is true in present relation; but in essence it is all one indivisible movement of Brahman which is not material movement but a way of seeing things in the one consciousness.

BEING AND BECOMING

5. Everything depends on what we see, how we look at existence in our soul's view of things. Being and Becoming, One and Many are both true and are both the same thing: Being is one, Becomings are many; but this simply means that all Becomings are one Being who places Himself variously in the phenomenal movement of His consciousness. We have to see the One Being, but we have not to cease to see the many Becomings, for they exist and are included in Brahman's view of Himself. Only, we must see with knowledge and not with

ignorance. We have to realise our true self as the one unchangeable, indivisible Brahman. We have to see all becomings as developments of the movement in our true self and this self as one inhabiting all bodies and not our body only. We have to be consciously, in our relations with this world, what we really are,—this one self becoming everything that we observe. All the movement, all energies, all forms, all happenings we must see as those of our one and real self in many existences, as the play of the Will and Knowledge and Delight of the Lord in His world-existence.

We shall then be delivered from egoism and desire and the sense of separate existence and therefore from all grief and delusion and shrinking; for all grief is born of the shrinking of the ego from the contacts of existence, its sense of fear, weakness, want, dislike, etc.; and this is born from the delusion of separate existence, the sense of being my separate ego exposed to all these contacts of so much that is not myself. Get rid of this, see oneness everywhere, be the One manifesting Himself in all creatures; ego will disappear; desire born

of the sense of not being this, not having that, will disappear; the free inalienable delight of the One in His own existence will take the place of desire and its satisfactions and dissatisfactions.[1] Immortality will be yours, death born of division will be overcome.

THE ACTIVE AND INACTIVE BRAHMAN

6. The Inactive and the Active Brahman are simply two aspects of the one Self, the one Brahman, who is the Lord. It is He who has gone abroad in the movement. He maintains Himself free from all modifications in His inactive existence. The inaction is the basis of the action and exists in the action; it is His freedom from all He does and becomes and in all He does and becomes. These are the positive and negative poles of one indivisible consciousness. We embrace both in one quies-

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[1] In the ordinary view all this would be admitted, but the practical possibility of maintaining this state of consciousness and birth in the world together would be doubted.

cence and one movement, inseparable from each other, dependent on each other. The quiescence exists relatively to the movement, the movement to the quiescence. He is beyond both. This is a different point of view from that of the identity of the Movement and Quiescence which are one in reality; it expresses rather their relation in our consciousness once they are admitted as a practical necessity of that consciousness. It is obvious that we also by becoming one with the Lord would share in this biune conscious existence.[1]

VIDYA AND AVIDYA

7. The knowledge of the One and the knowledge of the Many are a result of the movement of the one consciousness, which sees all things as One in their truth-Idea but differentiates them in their mentality and

[1] In the ordinary view the Jiva cannot exist in both at the same time; his dissolution is into the Quiescence and not into unity with the Lord in the action and inaction.

formal becoming. If the mind (*Manīṣī*) absorbs itself in God as the formal becoming (*Paribhū*) and separates itself from God in the true Idea (*Kavi*), then it loses Vidya, the knowledge of the One, and has only the knowledge of the Many which becomes no longer knowledge at all but ignorance, Avidya. This is the cause of the separate ego-sense.

Avidya is accepted by the Lord in the Mind (*Manīṣī*) in order to develop individual relations to their utmost in all the possibilities of division and its consequences and then through these individual relations to come back individually to the knowledge of the One in all. That knowledge has remained all along unabrogated in the consciousness of the true seer or Kavi. This seer in ourselves stands back from the mental thinker; the latter, thus separated, has to conquer death and division by a developing experience as the individual Inhabitant and finally to recover by the reunited knowledge of the One and the Many the state of Immortality. This is our proper course and not either to devote our-

selves exclusively to the life of Avidya or to reject it entirely for motionless absorption in the One.

BIRTH AND NON-BIRTH

8. The reason for this double movement of the Thinker is that we are intended to realise immortality in the Birth. The self is uniform and undying and in itself always possesses immortality. It does not need to descend into Avidya and Birth to get that immortality of Non-Birth; for it possesses it always. It descends in order to realise and possess it as the individual Brahman in the play of world-existence. It accepts Birth and Death, assumes the ego and then dissolving the ego by the recovery of unity realises itself as the Lord, the One, and Birth as only a becoming of the Lord in mental and formal being; this becoming is now governed by the true sight of the Seer and, once this is done, becoming is no longer inconsistent with Being, birth becomes a means and not an obstacle to the enjoyment of immortality by the lord of this formal

habitation.[1] This is our proper course and not to remain for ever in the chain of birth and death, nor to flee from birth into a pure non-becoming. The bondage does not consist in the physical act of becoming, but in the persistence of the ignorant sense of the separate ego. The Mind creates the chain and not the body.

WORKS AND KNOWLEDGE

9. The opposition between works and knowledge exists as long as works and knowledge are only of the egoistic mental character. Mental knowledge is not true knowledge; true knowledge is that which is based on the true sight, the sight of the Seer, of Surya, of the Kavi. Mental thought is not knowledge, it

[1] This is the stumbling-block to the ordinary philosophies which are impregnated with the idea of the illusoriness of the world, even when they do not go the whole way with the Mayavada. Birth, they would say, is a play of ignorance, it cannot subsist along with entire knowledge.

is a golden lid placed over the face of the Truth, the Sight, the divine Ideation, the Truth-Consciousness. When that is removed, sight replaces mental thought, the all-embracing truth-ideation, *Mahas*, *Veda*, *Dṛṣṭi*, replaces the fragmentary mental activity. True Buddhi (*Vijñāna*) emerges from the dissipated action of the Buddhi which is all that is possible on the basis of the sense-mind, the Manas. Vijnana leads us to pure knowledge (*Jñāna*), pure consciousness (*Cit*). There we realise our entire identity with the Lord in all at the very roots of our being.

But in Chit, Will and Seeing are one. Therefore in Vijnana or truth-ideation also which comes luminously out of Chit, Will and Sight are combined and no longer as in the mind separated from each other. Therefore, when we have the sight and live in the truth-consciousness, our will becomes the spontaneous law of the truth in us and, knowing all its acts and their sense and objective, leads straight to the human goal, which was always the enjoyment of the Ananda, the Lord's delight in self-being, the state of Immortality.

In our acts also we become one with all beings and our life grows into a representation of oneness, truth and divine joy and no longer proceeds on the crooked path of egoism full of division, error and stumbling. In a word, we attain to the object of our existence which is to manifest in itself whether on earth in a terrestrial body and against the resistance of Matter or in the worlds beyond or enter beyond all world the glory of the divine Life and the divine Being.